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SWAMI DAYANAND SARASWATI

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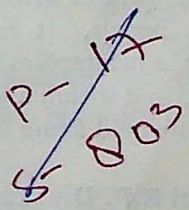

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ABOUT THE SERIES

The object of the Builders of Modern India series is to record, for the present and future generations, the story of the struggles and achievements of the great men and women of India, who have been mainly instrumental to our national renaiassnce and the attainment of the Independence, and who brought glory to the country. Except in a few cases, such authoritative biographies have not been available.

The biographies are planned as handy volumes written by knwledgeable persons of repute and giving a brief account, in simple words, of the life and activities of the eminent leaders and of their times. They are not intended either to be comprehensive or to replace the more elaborate biographies.

The work of writing these lives has to be entrusted to different people, It has, therefore, not been possible to publish the biographies in a chronological order. It is hoped, however, that within a short period all major national personalities would figure in this series.

Shri R.R. Diwakar is the General Editor of the series.

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PREFACE

The biography of Swami Dayanand, one of the makers of modern India, is based on variety of sources—the Daily, Weekly and Fortnightly Reports of the Director of Criminal Intelligence Department, Government of India, Secret and Confidential Official Records, Contemporary newspapers, Journals and Magazines and a few biographies on Swami Dayanand Saraswati. A few memoirs and speeches have been also used.

I am very much obliged to the Publications Division, Ministry of Information and Broadcasting, Government of India which alloted the work to me and was regularly insisting to prepare the work. I express my sense of high gratitude to Dr. K.C. Yadava, Reader in History, Kurukshettra University and Mr. J.F.T. Jordens whose works on Swami helped me to prepare this biography to a great extent. It will be unjust if I fail to express my sense of gratitude to Dr. Bhawani Lal Bhartiya, Professor, Dayanada Vedic Chair, Punjab University, Chandigarh and Sri Narendra Dave of Usmanpura (Gujarat) whose letters and article extended valuable materials to me in course of my preparation.

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I

Introduction

OF ALL THE LEADERS of Indian Renaissance Swami Dayanand Saraswati was undoubtedly an important giant figure of India. He dominated the lives of thousands of people and his influence still continues to this day through the Arya Samaj movement. This great son of India strove hard to dispel the darkness of ignorance engulfing the minds of the millions of India's sons, and demolish the shibboleths of superstition, falsehood, bigotry, sedulously built over centuries by a supine ecclesiastical order. His efforts to effect reconstruction of the Indian Nation on scientific and rational lines thereby making it fit for attaining its political emancipation is highly praiseworthy. He founded the Arya Samaj with a view to reconstruct the Indian Nation and society and to arouse partiotism. Certainly he was a great man who sacrificed everything personal for this greater cause of mankind.

Born in affluence and luxury like Lord Buddha, he left the house when forced by his parents to get married and wandered in the Himalayas and other regions of the country in pursuit of knowledge and Truth. Of all the leaders of modern India he was perhaps the most widely travelled. He bacame **Sanyasi** in 1836 A.D. and from that year to the year of his death (1883), he visited a number of places and studied thoroughly not only the **Shastras** and the **Vedas** but also of the countemporary life in all its aspects.

Swami Dayanand is one of the makers of modern India. During the time of his advent, the Indian society was on its

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way to disintegration. He also saw the political bondage of India and felt strongly when he observed that Indians were backward and therefore they suffered in various ways. The Swami deplored this in a lamenting tone. "On account of misfortune, idleness, negligence and internal dissensions, not to speak of other countries, even in India itself, the Aryans have no sole independent, free or fearless government of their own. At present whatever little there is, is foreign. A few states are free. When evil days come, the people of a country have to bear many hardships..." Dayanand wanted to reconstruct the Indian Nation and bring improvement in in all walks of life. He was fully familiar with the fact that Indians were confident of their culture, but it was the British who westernised India and "Improved" it. Dayanand was probably the first nationalist to oppose this and try his best to recover the country's genius. The westernised Indian leaders launched a frontal attack on the web of superstition falsehood and bigotry so seduously built by a supine eccelesiastical order, but in their personal lives they could not practice what they preached. In political sphere the westernised sections of society did not oppose the British rule; on the contrary they hailed it as "an act of providence to deliver India from the tyranny of its Muslim rulers". They accepted the British Raj as a national necessity. One of the most enlightened of the westernised leaders of the reform said :' Conquest is very rarely an evil when the conquering people are more civilized than the conquered, because the former bring to the latter the benefits of civilization. Another reformer says : This (Raj) is an instrument in the hands of providence to elevate this degraded country in the scale of nations. Even the sickening scene of economic exploitation of the Indians by the British did not moisten the eyes of these westernised leaders of the Renaissance.

In fact these leaders belonged to the new middle class whose material interests were safeguarded by the British and,

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therefore, they could not attack the political and economic system. On the other hand the dichotomy of their personal life and public behaviour made them poor social reformers.

Swami Dayanand was, however, different from these westernised leaders in his conviction. He did not belong to this middle class of collaborators. He was a **Sanyasi** and therefore had nothing to do with wealth and fame. He was a class by himself, an apt description of whom is found in the following words of Aurobindo Ghosh : "Among the great company of remarkable figures at the head of the Indian Renaissance one stands out by himself with the peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to greater or lesser altitudes but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, solitary pine jutting out into the blue, a great cascade of pure vigorous and fertilizing water gushing out from its strength a very fountain of life and health to the valley. Such is the impression created on my mind by Dayanand."

Dayanand—a great **Yogi** a revolutionary reformer, a philosopher, a political thinker, and a crusader—attacked the problems of his countrymen in his own way. He held ignorance as the root cause of all the misery. This, he thought, "consisted in accepting impure things after sensuality and in taking mortal things as immortal. Emancipation depended on removal of this ignorance. There is no emancipation so long as ignorance persists. "Hence as a revolutionary reformer he waged long drawn war against evils like idol-worship, untouchability, child marriage and **sati.** He preached that having a dip into the sacred water of the Ganga cannot absolve a person of his sins. One has to bear the consequences of one's sins as God who is just is not easily beguiled by such

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rituals. While attacking on idolatry and polytheism the Swami said : "Worship one God who is the Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty Merciful and Just...is the maker of the whole Universe and its sustainer and dissolver. He awards with absolute justice to all souls the fruits of their deeds as they deserve, and is possessed of the like attributes."

Dayanand's next attack was on superstitions. He disbelieved heaven and hell and said :"These were states of mind which a person experienced on account of his deeds : enjoyment of special happiness and possessions of the means thereof (heaven) for good deeds and sufferings and the means thereof (hell) for misdeeds.

Dayanand was violent in criticising caste system. He tried to break all barriers of caste, creed, colour and sex which separated man from man by propagating the doctrine of the universal brotherhood based on the assumption that God is the Creator of all. He rejected the caste system as such. It was to be determined according to one's qualifications, accomplishments and character. He held that a man born in a Brahman, Kshattriya or Vaishya family should become a Shudra if his actions and temperaments are not high. But Dayanand accepted the fourfold functional division of society wherein the thinkers, the seers and the teachers occupied the highest place; but opposed the rigidity of any such system and specially the creed of untouchability. Mahatma Gandhi assessed Dayanand's substantial contributions in this field : "Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."

In spite of the opposition of the orthodoxy, Dayanand struggled and carried social reform until his last breath. Very soon he came to realize that unless three vital problems—illiteracy, economic poverty and political dependence—were solved, no improvement in social life could be effected and

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no revolution in Indian life could be possible. He took up these problems one by one. As regards the removal of the first problem he disliked western education and advocated national education. He planned a scheme of free and compulsory education for all. "There should be a state legislation to the effect that nobody should keep his sons and daughters from school after the fifth or at most eighth year of age. The parents not abiding by this order should be punished by the state." Regarding the curriculum Swami Dayanand said that it should be quite wide-spread, representing all branches of knowledge. There should be equal emphasis on languages, arts, sciences and technology. Dayanand's view on education had a deep impact on his followers (Arya Samajists) who opened diverse educational institutions. In 1885, two years after his death, Dayanand Anglo-Vedic high School was established at Lahore and within a couple of years a good number of high schools colleges and **gurukulas** sprang up as his memorials in the Punjab and elsewhere. All these institutions where established on national line and all followed the ideals ef education laid down by Dayanand.

On the acute problem of poverty, Dayanand himself had seen death and disease, want and hunger all around. The Indian industries had declined and agriculture was in shambles. The famines from 1860 to 1884 were devastating and caused untold miseries to the people, killing lakhs of them. Dayanand opined that India had never suffered such calamity. Known as the 'golden chersonese' in the old annals, flowing with milk and honey, this land was, truly speaking, "the proverbial philosopher's stone, by a mere touch of which the base metals of the foreigners used to turn into gold." But ignorance and illiteracy, slavery and selfishness, inaction and indolence on the part of its people have turned the land of plenty into the land of abject poverty and suffering. Dayanand remarked that the Aryavarta would continue to suffer so long as its people were bound by

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superstition inaction and laziness. He advocated adoption of science and technology, love for swadeshi products and, above all, an end to slavery.

But Dayanand's main aim was to arouse national consciousness among his countrymen who were under the rule of the British. He could not borrow from the West and believed that no nation could build its edifice on a foreign foundation. He, therefore, gave a call to his people to go back to the Vedas, and lay their foundations on them. The Vedas, Dayanand observed, were the original source of religion, culture and civilization of India, they were the foundations of Indian thought, philosophy and knowledge and there only we could find the seed of a radical rejuvenation of the Indian Nation. He popularized the idea of Swaraj as it was always the best. Long before Campbell-Bannerman, Dayanand had declared that good Government is no substitute for self-government. Dayanand raised his voice for swaraj long before the Indian National Congress adopted it as its goal—in fact even before the Congress was born. Even during the religious discourses, Dayanand tried to arouse his countrymen "into active resistance to the alien influence." As for instance, while discussing idol-worship, he said : "We depended upon the idols for the defeat of our enemies and the triumph of our arms and therefore did not exert ourselves. The result was that we were defeated and the government of the country, our independence and the wealth with its attendant pleasures, all fell into the hands of our enemies. We were robbed and reduced to the condition of the subject race, suffering in a hundred different ways like the pony of the baker and the donkey of the potter". While preaching animal-protection he said the same thing. "Dayanand knew", says Mr. Herbert Risley, "The flame of patriotic enthusiasm will not readily arise from the cold grey ashes of philosophic compromise and that before Hinduism can inspire an active sentiment of nationalism, it will have to undergo a good deal

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of consolidation."

Again, Dayanand disliked the adoption of English by his people, advocated the importance of Hindi, stood for the revival of the old system of panchayats and a national religion. While spreading the idea of national religion, he never attacked any foreign religion. He rebuked the untrue elements in Islam or Christianity, in the same fashion as he did with Hinduism. More vehemently did he criticise only those elements in different religions which advocated mutual hatred amongst people. He strove to preach universal truth to bring all men under one religion so that they may live in peace and work for their common welfare. Briefly speaking, he wanted to bring different faiths under the banner of one universal religion. Sir Sayyid Ahmed Khan, a great supporter of Islam, praised Dayanand thus : "Besides being a learned scholar, he was a man of distinctly noble and spiritual nature..... I was very well-acquainated with the late Swami Dayanand and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him, no matter to what religion they belonged. He was in any case such a great man that he has no equal in India". Similar opinion was expressed by Mr. C. F. Andrews, who said : "Swami Dayanand was actually superior to the age in which we now live..... Men could see in him, in his spiritual earnestness his heroic character, his austere mode of life, his high ideals, the **Vedic** times themselves restored..... The personality of the great Swami..... In all the glowing majesty of his heroic spirit was so magnetic, virile, so passionately sincere and brave that others caught his inspiration before he died and carried on his message in his spirit"

The militant political message of Dayanand had marvellous effect on his followers. The Arya Samajists followed their teacher during life-time and also after death. They were all nationalists and therefore joined the national movement

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in good numbers all over India. They influenced the movements of the Punjab, Uttar Pradesh, Madhya Pradesh and Rajasthan. Even the political agitation in Bengal (1905) was influenced by the Arya Samaj. Leaders like Lala Lajpat Rai, Swami Shraddhanand (Munshi Ram), M. G. Ranade, Bhai Parmanand, Shyamji Krishna Varma, Ajit Singh, Bhagat Singh and others were inspired by Dayanand and his Arya Samaj. Dayanand only lived for a few years after he had founded the Arya Samaj and transferred his headquarters to Lahore but it struck vigorous root in the Punjab and moving with the times, it has made itself by its educational work and its strong spirit of nationalism one of the living forces in modern India. "Out of the Arya Samaj", observes J. F. C. Fuller, "emerged not only religious reform and national revival but a religion of nationalism as fierce, and as truculent and all-embracing as the ideal of nationalism begotten by the French Revolution of 1789."

Swami Dayanand's violent attack on the social, religious, economic and political systems of India and solution to the various problems laid the foundation of our modern thinking. Political progress in this country, more than others, has found an impetus from this great pioneer. Maharishi Dayanand had painfully realised the woeful slavery, both mental and physical into which the country was thrown by circumstances. This was later on realized by Mahatma Gandhi. He has very often expressed and acknowledged the depth of gratitude, which our country owed to Dayanand.

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II

Birth and Childhood

IN THE NINETEENTH CENTURY Gujarat gave birth to two great leaders—Swami Dayanand Saraswati and Mahatma Gandhi. The lustre of the former was witnessed by the same century and the greatness of the latter by the first half of the twentieth century. The former visualised the idea of Swaraj and the latter fought for it. The former started the big game and the latter attained the goal. Both were the makers of modern India.

In a small town of Tankara belonging to the native state of Morvi, Kathiawar, Western India, there lived early last century a wealthy and influential **Udichya** family in which Dayanand was born in A.D. 1824. In his childhood he was named as Mul Shanker.

Two accounts (written by Dayanand himself) throw ample light on the early years of Swami Dayanand—the first in a lecture at Poona in 1874 and the second in the biographical notes he wrote for the Theosophist five years later. From Dayanand's account we come to know that he was born in the Kathiwari state and he belonged to a Brahman family. But he did not disclose the name of his father and home town. He gives reason of it thus : "I do not write here the well-known names of my father, and of my home town for the following reason, if my parents and my family are still alive, they would come to me, and an obstacle would be put in the way of my task of reform. For I would have to attend to their service and expend my energy and my pos-

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sessions in keeping them company, which I do not wish to do".

According to Devendra Nath Mukhopadhay, the early biographer, the name of Dayanand's father was Karshanji Lalji Tiwari (or Trivedi ?) and his mother's name was Amrita Ben. His father was not only a land-holder and a money-lender but also a tax-collector. He had amassed a good fortune by carrying on a money-lending business. He used to give big loans to those needy persons who came to him. He was a landlord and used to manage a big zamindari and hence he held a respectable position in the state and the society.

The family in which Dayanand was born was extremely conservative. His father was an ardent worshipper of **Shiva.** He had the reputation of being thoroughly orthodox and uncompromising in his religious beliefs and practices. Lala Lajpat Rai, a true follower of the Swami, observes : "Nothing would induce him to tolerate even the slightest departure from the letter of the law, and laid down in books or handed down by tradition, as regards ritual observances and religious practices. He was a man of fervent faith, iron will and dour temper". He duly performed the daily **parthiva puja**, the worship of the clay—linga representing Shiv and his **Vedic Sandhya** ritual. He conscientiously observed important Shaivite rituals like the **Shivaratri** in the local temple, with their obligatory fast, was a regular visitor of temples and religious festivals and attended the public readings of the Puranas.

In such an environment Mul Shanker had to grow. The father was very anxious that the boy should prove himself a religious man and should accept his father's religion. Accordingly he was careful to give him a Hindu education. Under the direction of the father the son began to study. At five he began to learn the **Deonagari** characters and the customs of his family and caste. He was made to learn by

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heart some verses of the **Dharmshastras**. His parents and elders commenced training him in the ways and practices in his family, making him learn by rote many religious hymns, stanzas and commentaries. When he was eight (A.D.1831) he was invested with the sacred thread, given practical lessons of the **Gyatri Sandhya**, and taught the **Yajurveda Samhita** starting first from the **Rudradhyaya**. Mul Shanker was taught to worship the uncouth piece of clay representating Shiva's emblem the **Parthiva Lingam**. But this worship was an easy one. It was essential to observe a good deal of fasting. And Mul Shanker was in the habit of taking early meals. It might go against his sound health. His mother, therefore, opposed it. But his father seriously insistead upon it. as it was the tradition of the family. From this time Mulji had to observe strict instructions under his father. But this sort of hard life was surely unwelcome to his mother who was a personifications of sweetness, gentleness and goodness. She wanted that her child might enjoy his early life in plenty and might not become an austere devotee. Hindus believe that a great calamity might happen if one breaks his fast in the middle. This fear guided Amrita Ben to oppose fasting. She used to compel her husband to be less strict towards Mulji. We are informed that often husband and wife quarrelled over this. But Karshaiji an austere devotee wanted his son to be a true representative of him.

Meanwhile Mul Shanker studied Sanskrit grammar and learnt some Vedic texts by heart. At the age of fourteen, the boy had learnt large pieces of **Vedas** and completely mastered **Yajurveda**. And from now the Young boy broadened his studies and began to learn Sanskrit grammar, logic and other Sanskrit books as **Shambada-rupawali**. Besides reading he accompained his father to the shrines, temples and other religious places. His father's aim was to implant in his son the conviction that the worship of Shiva was the best of all and so highest devotion and reverence must be paid to Shiva.

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A few incidents of early childhood brought a revolutionary change in his life and thinking. The first concerns idol-worship. Such incidents are of common occurrence. But for a great soul they are of great import. What may be called divine insight, or 'divinity' visibly plays its role.

When early education of Mulji was completed, his father decided that his son should observe **Shiv-ratri** with its strict fast and over-night vigil. **Shivartri** is the holiest day for a devotee of Shiva. A day of extreme purity it is observed with all devotion and meditation by all Shivites. **Shiva** temples are fabulousby decorated and idols are given fresh ornamentations.

As usual, elaborate preparation was made in the family of Mul Shanker. His father kept himself busy with this work and Mulji was also very curious. His father addressed him : "Dear son, **Shivaratri** has arrived. Th.re is nothing so great as to worship **Shiva**, the biggest Lord. You are now grown up and considering the traditions of the family you should be enunciated to this faith today. Observe the day with fast and prayer and you will surely secure heavenly bliss."

Mulji's mother was certainly disturbed, but she yielded when her son himself expressed his willingness to obey his father. The father prepared his son by telling him the **Shivaratri** episode, the beauty and majesty of which appealed to Mulji. Dayanand admits all this in his autobiography thus : "In that year-1838-my father, unmindful of my mother's remonstrances, ordered that I should begin practicising **parthiva pujanam**. When the great day of worship and fasting-called Shivaratri—had arrived, this day following on the Magh Badi 13 (January-February, 1838), my father, regardless of the protest that my strength might fail, commanded me to observe a fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Shiva. Accordingly I

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followed him." The boy was glad. The morning came, the sun rose straight up the horizon, the evening came. There was fervent enthusiasm in Mul Shanker. He did not feel any sort of difficulty and kept fasting.

Then after the next difficult task—the night vigil came. In the words of Dayanand's biographer, as the fateful evening set in the father and the son wended their way to the temple of Jareshwar Nath, the biggest temple of the village. Blessed is the temple wherein the boy Mul Shanker was to become a great soul.

Now the night-vigil began. The vigil is divided into four parts called **Praharas**, consisting of three hours each. Having completed his task, namely, having sat up for the first two **praharas** till the hour of mid-night, Mulji remarked that the **pujaris** (temple-servants) and some of the lady devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night the worshipper lost all the good effect of his devotion, he tried to refrain from drowsiness by washing his eyes now and then with cold water. But his father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving his son to watch alone.

He was still engaged in struggling against sleep and muttering his prayers when suddenly occurred a common and insignificant incident which changed the course of his life. Some mice crept up on the idol of Shiva, and assured that the image was quite harmless, began to nibble at the offerings placed before the image by the devotees. Thoughts crowded in him, and one question arose after the other in his disturbed mind. Dayanand described all this in his autobiography thus: "Is it possible,—I asked myself—that this semblance of man, the idol of a personal God, that I see bestriding his bull before me, and who, according to all religious accounts walks about, eats, sleeps and drinks: who can hold a trident in his hand, beat upon his **damaru** (drum) and pronounce

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sermons upon men—is it possible that he can be the **Mahadeva** the Great Deity, the same that is invoked as the Lord of Kailash, the Supreme Being and Divine hero of all the stories we read of him in his Puranas ?" In brief, this set him meditating on the relationship between the great god Shiva of the myth and the passive stone idol being polluted in front of him, and he found it imossible to reconcile the two. He had been taught by his father that god was omnipotent and omniscient, that the image represented him in all his glory, that it was God Himself, and that it had the power to bless men. What he saw, however, was quite inconsistent with these statements. This image was evidently an inanimate object which could not even protect itself from the impertinence of mice. This then could not be the right way to worship, and the image could not be Shiva himself, as was taught by the priesthood. "Unable to resist such thoughts any longer", says Swami Dayanand, "I awoke my father, abruptly asking him to enlighten me, to tell me whether this emblem of Shiva in the temple was identical with the **Mahadeva**, of the scriptures, or something else". Why do you ask it ? "Said father, "Because", I answered", I feel it impossible to reconcile the idea of an omnipotent, living God, with this idol, which allows the mice to run upon its body, and thus suffers its image to be polluted without the slightest protest". Such question was certainly a blow to the orthodoxy of his father. He considered it an ill-omen. On the day of **Shivaratri**, in the precincts of the temple, and just in the presence of the idol, to raise a question affecting the honour of Lord Shiva, was certainly a great sin. The father tried to explain away" this stone representation of the **Mahadava** of Kailash, having been consecrated with the **Veda mantras** (Verses) in the most solmen way by the holy Brahamans, became, in consequence, the God himself, and is worshipped as such", and added, as Shiva cannot be perceived personally in this **Kaliyuga**--the age of mental darkness—We have the

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idol in which the **Mahadeva** of Kailash is worshipped by votaries, this kind of worship is pleasing to great Deity as such as if, instead of the emblem, he were there himself". But this explanation fell short of satisfying Mul Shanker who had been gifted with a logical mind. By now he too was overcome by hunger and sleep, and his father, no doubt mellowed a little by having been caught napping, allowed him, to go home only reiterating once more his command that he should not break his fast. But when, once home, he had told his mother of his hunger, she fed him with sweetmeats, and he fell into a profound sleep.

This led to another confronatation between the parents, but this time Mulji's mother, with the help of an uncle managed to convince the father that he should not insist on so many religious practices, but let his son get on with his studies, which did not leave him much time for **Puja**.

Then again Mulji's studies continued and he devoted his whole attention to his deep studies. This time he now moved on to works dealing with Vedic terms, their meanings and etymology, the **Nighantu**, and the **Nirukta**, and to a further study of the ritual system of the **Purvarmimansa** school. He was an intelligent, earnest and diligent student. But unlike the average boy, had an analytical or sceptical mind and was in quest of enlightenment and he wished to penetrate into the core of things.

This incident, small and insignificant, at some length foretells the developed and logical mind of Swami Dayanand, the dynamic revolutionary, and also explains the econoclasm in his nature a born rebel who at the age of fourteen set aside the authority of his father with a resolution rare even among adults. He had resolved to break the bonds of religious prejudice and superstition which held captive the minds and the character of his countrymen.

From years later after the **Shivaratri** event the two successive deaths in the family grieved him and made him

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realize to the full the horror of death. First was the sudden death by cholera of his young sister at the age of fourteen, a terrific shock to him. Dayanand says in his autobiography : "Not withstanding every medical assistance, my poor sister expired..... It was my first bereavement, and the shock I received was indeed great. Friends and relatives were sobbing and lamenting around me, but I stood like one petrified, plunged in revery.....". It resulted in a series of long meditations upon the stability of human life. No one of the beings that lived in this world could escape the cold hand of death, he thought, he too may be snatched away anytime. Now he asked himself : "What should I do to alleviate this human misery ? Where shall I find the assurance for and means of attaining salvation ?" In the long run he came to a decision that he would strive to find an answer to these questions, cost whatever it might, so that he could save himself from the untold miseries of the dying moments.

The death of his sister was followed by another death. This was of his uncle who loved him very dearly. Dayanand says : "When I was 19, my uncle, a very learned man, full of divine qualities who had shown for me the greatest tenderness, and whose favourite I had been from my birth, expired (in 1842). His death left me in a state of utter dejection, and with a still profounder conviction I settled in my mind that there was nothing stable, nothing worth living for in this world." In short, these two tragic incidents shook him so much that he meditated on the cruel shortness of life and on that great aim of liberation from life and death, **moksha** which could he attained by asceticism and **yoga**. Bhagwan Buddha saw a corpse being carried and inquired from his people. They told him : "O prince ; the man is dead. Ours will be a similar fate". Buddha who was passing his days in pastimes and luxuries at once became a saint. Beautiful wife, lovely son, palaces, chariots etc. ceased to attract him. He was now completely a changed man. The same was the experience of Mulji. He had

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witnessed two deaths; the problem of life and death was before his eyes. He therefore, resolved that he would allow nothing to restrain him from winning **moksha**, that is, emancipation from transmigration, the Hindu idea of salvation.

Young Mul Shanker talked about all these reflections to his friends, and when his parents came to hear of it, they decided that his marriage was overdue, and should be arranged as soon as possible. The remedy that appeared feasible was the usual one, familiar to mankind from days of old, of creating more intimate interests and weaving a web of affection round his person. which would prevent him from leaving home. Buddha's parents tried the same remedy, so did the parents of Guru Nanak. They did not fight against their parents. Dayanand objected to the scheme of his parents and declined to be married. He was bp this time a youth of nineteen, and the intervention of friends led to the marriage being postponed for a year. But at this stage Karshanji also insisted that Mul Shanker should start to take up some responsibility in the family's zamindari duties which again was refused by the boy. Instead he requested his father to let him go to Varanasi for further study in grammar, science and Ayurvedic medicine. Varanasi, the second Kashi, is the Rome of the Hindus. It is also, from learning point of view, their Oxford of England. In the nineteenth century, the town used to attract those earnest students who desired to study Sanskrit literature, Hindu theology and philosophy. But his parents and other members of the family opposed him violently. They declared that he should not go to Varanasi until he got married, for the girl's father would not wait any more. His parents had sufficient reason to suspect the workings of their son's mind and hence his request was vehemently refused. At last a compromise was eventually arrived at and Mulji was allowed to proceed to a neighbouring village known as Kaushia belonging to his zamindari and pursue his studies with a learned **Pandit** (theologian) there. There he quietly pursued his studies for

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some time. But there, he was again forced to into a confession of the iusurmountable aversion be had for marriage. This also reached home and he was summoned back at once. "There, to my surprise", says Dayanand in his autobiography, "I found that everything had been prepared for my marriage ceremony. I had entered my twenty-first year then. I now fully realised that I would not be allowed to avoid marriage any more."

Now the only way left to realise the dream that haunted him was flight. So one morning in A. D. 1846, he quietly slipped away from home and set out on his journey in seareh of knowledge, truth and **moksha**. He left home to make all India his abode. He foresook his kindred to succour hum anity and the cause of truth. He never regretted the step he had taken; a step which alone enabled him to serve his people, his country and his God as greatly as he did.

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III

In Pursuit of Knowledge and Truth

MUL SHANKER WAS CERTAINLY not experienced in dealing with the world outside his native environment. During the journey he carefully avoided public thorough fares, villages and localities where he could have been recognised. Due to these precautions he was not traced by his father and relatives. He soon got 'kindly relieved' of all his money and valuables by a party of begging Brahmins. Thus having parted with all he had, he moved on to the town of Sayale, the residence of a learned scholar named Lala Bhagat of whom he had heard much on his way from wandering monks. There he met a **brahmachari** who advised him to join at once his holy order which he did in the year 1846. He wore a reddish—yellow garment and was named Shuddha Chaitanya. He soon left, making his way east now, to Kot Kangra near Ahmedabad, where he remained for theee months. From there, and in this new attire, he proceeded to the small principality of Kotanagar, near Ahmedabad. He stayed here for a little over three months, that is, from July to October, 1846. There he met a **Vairagi** who was a resident of a village in the vicinity of his town, and was well acquainted with his family. Dayanand says : "He knew us (family) perfectly well. He was very much astonished to see me in this condition and I also became thunder-struck". He inquired from me what was the reason of my coming to this place in this condition. I told him that I had a desire to see the world. He abused me and made fun of my dress. Then I told him that I was going to see the Kartika fair of Siddhapur. At this the Vairagi left me

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and I took my way to Siddhapur where I resided with other Sadhus in the temple of Nilkanth.

Suddha Chaitanya was now in the assembly of saints. Saints of different capacities, different temperaments, different views were all around him. For some time, he enjoyed their company unmolested, visiting a number of learned scholars and professors of divinity who had come to the fair. Meanwhile, the Vairagi, whom he had met at Kotanagar proved treacherous. He had despatched a latter to his family informing them of his intentions and whereabouts. In consequence of this, his father came down to Siddhapur with his sepoys. This time the boy was caught hold of and confined for the night in a room. His father posted a guard at the door. The captive, however, resolved to escape, and did so that very night. By dawn he had put several miles between himself and his father, whom he never saw again. This was his final separation from home. For full fifteen years (1846 to 1860), Young Sanyasi, India's future maker, began to wander north, south, east and west, almost all over India in quest of knowledge and truth. Duriug these wanderings he tapped the highest and purest sources of knowledge. He moved from place to place inquiring about scholars of renown, men of wisdom and ascetics of great religious merit. Whenever he met one from whom he could imbibe any knowledge, he halted and sat at his feet. Having left his home he never regretted at his step : a step which he had taken to enable him to serve his people. his country and his God as greatly as he did. It was the logical conclusion of the revolt against his father's misuse of paternal authority in attempting to dictate on matters affecting his inner-most beliefs. Now he resolved never again to divulge the name of his family or of his home town to anyone.

From Ahmedabad he at once made his way to Baroda where he settled for some time at the Chetanamath. Here he held discussions on the **vedanta** with Brahmanand and a number of other religious saints. It was Brahmanand and

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other holy men who established to his entire satisfaction that **Brahma**, the supreme God-head was no other than his own self, his ego, More clearly "I am **Brahma**" or "**Brahma** and **Jina** are identical." "Dayanand says : "I had already absorbed a little of that belief from my first reading of **vedanta**, but here it became my firmly established convication that I was identical with Brahma." Thus a most important basis for his future development was laid, and its influence would last until the final years of his life. For the whole of 1847, his study of **vedanta** continued, first in Baroda, and then near Chanoda-Karnali, twin towns south-east of Baroda on opposite banks of the Narmada river.

At Baroda, he heard from a Benarsi woman that a meeting of learned pandits was going to be held there in a certain locality. He went there and got an opportunity there to discuss various scientific and metaphysieal subjects with a learned person, Satchidanand Paramhansa. He also learnt that there were many great **Sanyasis** and **Brahmacharis** at Chanod Kanyali. Consequently he went there and met real **Yogis** and **Sanyasis** and several other **brahmacharis**. After some discussion, he was placed under the tuition of one Parmanond paramhansa belonging to the Saraswati order of Shankara's **Dandis** and for several months studied **Vadantsar, Aryaharimide Totka, Vedanta Paribhashe** and other philosophical treatises, The future Dayanand had already that great ability to concentrate on his work and sweep aside obstructions : "During this time, as a brahmachari, I had to prepare my own meals. I felt this constituted an obstacle to my studies. Therefore I felt that it would be a good thing to enter Into the order of **Sanyasin**."

Now there arose a question-who would enunciate him ? It was the desire of Shuddha Chaitanya that the Guru should be of great spiritual merits. This was an important ceremony and it was befitting that a gentleman should be approached. He pursuaded one Dakshini pandit to kindly recommend him to

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Chidasharam Swami, who was not only extremely learned but also well versed in **Yoga**. But this was not achieved. Perhaps he was refused on account of his young age. But Shuddha Chaitanya was not one who could be easily disappointed. He was not disheartened and patiently waited for his opport unity. This, however. was soon granted. He writes : "Several months later, two holy men, a **dandi swami** and a **brahmachari** came from the Deccan, and took up their abode in a solitary, ruined building in the midst of a jungle near Chanod, at a distance of about two miles from us. Profoundly versed in the **Vedanta** philosophy, my friend, the southern pandit along with me went to visit them. A metaphysical discussion which followed led us to conclude that they were men of vast learning. They informed us that they had arrived from Shringerimath and were on their way to Dwarka.

Dayanand was most anxious to be initiated to **sanyasa**, to become an ascetic who has renounced the world to tally. He gives up caste, homes, marriage, property, the use of money and of fire, and is expected to live a wandering life. If he were once received into one of the recognised orders of **Sanyasis**, his parents could no longer bring pressure upon him to marry. At length he begged to the ascetic known as Parmanand belonging to the Saraswati order of Shankaro's **Dandis**, to receive him. At first he refused, but after much persuation, he initiated him, giving him the name Dayanand. Since he had thereby become a member of the Saraswati order, he was there after known as Dayanand Saraswati. Until the day of his death he would tell no one his real name.

The initiation ceremony beautifully symbolised Mulji's entering into a new life. He was now free from wordly bondage. Now as a **Sanyasi**, he was to lead a glorious life. He was deprived of possessing money and wife. He was forbidden to acquire money or engage in any profitable business whatsoever and was confined to study, contemplation, or service. He was to accept all rules reating to spiritual life and disci-

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pline. He was supposed to be in service to others, but not on payment or compensation. He belonged to no caste and was not allowed to eat meat but could accept vegetarian food from the hands of any caste, creed or colour. He was not allowed to stay at a place for a longer time, nor make a home for himself.

After rites of purification and the act of determination, Swami Dayanand performed the rituals for all his ancestors, symbolically enacted his own funeral and made offerings to himself a **Pitri**, a deceased ancestor. Now that he was free from his obligations to his family, he was shaved clean and gave away all possessions. Next he performed a series of sacrifices, which freed him from all his obligations to the gods. The cutting off of all ties with this world was finally completed by discarding his sacred thread and cutting off the tuft of hair on the crown of his head. He then immersed himself in the womb of the waters, emersed naked, and took seven deliberate steps, as Gautam who later become the Buddha is said to have done at his birth : a new man had been born.

Dayanand's first action was characteristic of his determination : he surrendered his **danda** to his **Guru**, 'because, there are many ceremonies conducted with the **danda**, which could interfere with my studies.' A similar abdication of the **danda** is described by a modern **sanyasi** : '(The Guru) then gave me the **donda**; I bowed to it, and flung it far into the River, saying "keep this **danda**. Mother Ganga, for I have no more leisure for rules."

Dayanand continued for some time to live at Chanodakarnali with his studies of **Advaita**. Then he shifted to Vyas Asharam, situated on the northern bank of Narmada about five miles from Chanod, which was famous for Yogic exercises. Swami Yoganand, an excellent teacher of Yoga, was the head of this **Ashram**. He became his humble student and learnt the theory and practice of the science of Yoga. He stayed there about five or six months in the year 1848. When his preli-

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minary tuition way completed, he went to Chhinaur and there under the guidance of Krishna Shastri studied Sanskrit grammar. From then on first back at Chanoda, after that near Ahmedabad, and finally at mount Abu, Dayanand seems to have concentrated on Yoga. Two monks, namely Jwalanand Puri and Shivanand Giri were his tutors at the first two centres and at Mount Abu another called Bhavani Giri. It was from mount Abu that he made his way to the Kumbh **Mela** of Hardwar at the end of 1854. Here the divine Ganga comes down on earth. Hundreds of thousands of pilgrims assembled from all over India in their holiest and most beneficial piligrimage.

It was the call of the Kumbh and also the desire to visit Badrinath and Joshimath, the famous northern monastery founded by Shankaracharya, that drew Dayanand northwards. Dayanand did not come to Hardwar with a view to take bath in the pure Ganga or to visit the fair. His pilgrimage was not the jounney to a place, a shrine so sacred that heaven there touched the very earth, and the air itself breathed holiness; his pilgrimage was a search for ever better teachers to open up even deeper secrets of Yoga. "I felt a strong desire," says Swami Dayanand, "to visit the surrounding Snow-clad mountains to ascertain if there really lived somewhere a perfect sage and ascetic."

Here he met so many sages and divine philosphers. But none of them could satisfy Dayanand by their discourses. Dayanand says : "The place might have been an abode of ascetics in former days; now it is merely an abode of beggars... In the abode of ascetics there are many 'shopkeepers' who indulge in all sorts of lies and they are not ascetices." He remained at Hardwar till the end of the fair and utilised his time in **Yoga** in the solitude of the jungle of Chandi. From Hardwar he went to Rishikesh, a sacred place on the Ganga about 14 miles above Hardwar, where he spent time in the company of good and pure saints. Hc continued his study and

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practice of **Yoga**. In those day Rishikash was a mere collection of a few houses and temples and one small line of shops dotted along the banks of the Ganga and heavy undergrowth. "From there Dayanand walked east to Tehri, capital of the state of that name. Here Dayanand saw with his eyes the cruel practices of Hindus and saw the mockery of Hindu religion. In this tour he had the opportunity of studying the tenets of the difierent sects of Hindu religion. He read them and found how they contradicted ones common sense. Here he had his first encounter with Tantric works : these were brought to him by a **pandit** who had invited him to meals. When Dayanand walked in he saw the bloody spectacle of goat's meat, skin, and head. was sickened to the core and declined to take part. But he immersed himself in the Tantric works the **pandit** gave him, and came to the conclusion that they were full of obscenities and of sin, and were destructive to the mind.

Perhaps this was the first occasion when Dayanand had bitter experience of reality. He could never have dreamt that a **pandit** can eat flesh. Now in order to pass days he inquired from the **pandit** of any books were available in the locality. The **pandit** told him that Sanskrit literature, grammar, astrology and books relating to **Tantra**, etc. were there. Dayanand had read other books of Sanskrit literatue but he had never heard the world **Tantra** before. He thought that he must have some idea of the religious principles of this sect also. So he asked for these books. But what were the religious principles ? The books were full of extreme debauchery. Dayanand was simply thunder-struck to read these books. He writes : "My astonishment knew no bounds, when I read with my own eyes in the book of **Tantra**, the sexual intercourse of mother and son, father and daughter, brother and sister, or with women of low castes; worshipping a naked woman taking flesh, fish, wine etc, and this all to lead one to salvation ! I had a firm belief now that rescals must have compiled these books to satisfy their own evil propensities and have termed them as

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religious scriptures." One quite understands that the erotic practices of **Tantra** must have repelled him enormously : Yet one cannit but wonder how he in fact delved into the Yoga of **Tantra**. It took him a whole year before he actually got rid of the books dealing with the mystical neurology of **Hathyoga** and **Tantra**, and he confessed another six months later he got into the habit of taking **bhang** or Indian hemp. These are two indications at least Dayanand at this time took certain aspects of **Tantra** seriouly, and probably used some of its methods in the context of **yoga**.

From Tehri Dayanand came to Shrinagar, a small town about 66 miles from Hardwar on the pilgrim route to Badrinath, where Shankaracharya is said to have attacked the **tantrikas**. He read more **Tantric** literature and discussed it with the local pandits, but spent most of other two months he was there with a **Sanyasi** named Ganga Giri in his hermitage on a wooded mountain, discussing **Yoga** and other sacred subjects. So attractive was his company for him that he stayed for over two months with him. Back on the road, he only mentions in his autobiography in passing Rudraprayag, a town on the way to Kedarnath and Badrinath, where the sage Narad performed his austerities, and Agastyamuni, where the sage Agastya used to do penance. These were but short steps on his way to a mountain peak, called **Shikapuri**, where he spent four monts, studying and practising the new aspects of **Yoga** he had discovered. After leaving this lonely retreat Dayanand visited **Gupt** Kashi. a village near the shrine of Agastyamuni, where the gods secretly performed penance to please Lord Shiva. He also visited the Gaurikund, the Bhimkund and Triyug Narayana shrine where Shiva and Parvati were married. He did not seem to like the place at all, and consequently returned to Kedarghat without delay. From here he visited the neighbouring hills but got nothing. He came back to Kedarghat.

Unmindful of the tremendous difficulties of the moun-

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tainous journey and excessive cold, Dayanand started his journey in quest of those true ascetics and roamed around for twenty days in a serious but disheartening search. He finally reached and ascended Tunganath peak, a small but beautiful place about 20 miles from Kedarnath. The temple on the summit he found crowded with priests and crammed with idols, and not much pleased with the sight, he prepared to descend the same day. He got lost in the fearsome jungle but 'by dint of tremendons exertion, 'he managed to reach Ukhimath, a shrine about 26 miles down Kedarnath. Here he passed the night and as soon as it was morning, proceeded to Guptakashi. Desirous of exploring Ukhimath at leisure, he returned to it again, and found that almost all the caves were inhabited by impostors. Here a great Mahant wanted to make Dayanand his disciple, offering him much wealth and assuring him that he should succeed him to the **gaddi**. Dayanand rejected his offer, saying that if he wanted wealth he should not have left home and separated himself from his parents and friends. At the same time he told him that in the event of his settling down with him, he could not gain the 'object' for the accomplishment of which he had severed his conection with the world. Also he explained to the abbot that the real object of his search was the knowledge of truth, true **Yoga**, and through them final liberation, **Moksha**'

Refusing aside an invitation to stay on for a while, Dayanand soon pressed on to Joshimoth where he stayed in the company of **Shastri** and **Sanyasis** of South India, and learned some new aspects of the science of **Yoga**. From Joshimath Dayanand went to Badrinarayan. Rawalji, the chief priest of the temple at Badrinarayan, was a learned man. Dayanand lived with him for a few days and held discussions on the **Vedas** and the **Darshanas**. Here on his enquiring whether he knew of some really genuine **Yogi** in the neighbourhood, the Rawalji said to his great regret that though there were none at that time, on certain occasions they did

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visit his temple. Dayanand resolved to make a thorough search for them throughout the country, especially in the mountains (the Himalayas).

The Swami set out one early morning, following the Alakanand river towards its source. He passed the village of Mana (a village near Badrinath), and working his way up the mountain, found himself once more completely lost. No wonder, because the terrian was frightful. He was right in the jungle, and over the Mana pass itself, that leads into Tibet, was nearly fifty years later described as follows :

"The necessity of travelling for many miles over the vast accumulations of loose rock and debris brought down by ancient glaciers, or which violent atmospheric changes have thrown into the valley from the mountains on both sides, render the Mana pass one of the most difficult in this part of Himalayas. Its actual elevation too exceeds that of any other pass in the division which leads into Tibet. The road or rather the track, for there is generally nothing that even deserves the name of a path, ascends constantly the main valley of the Saraswati until it reaches the water-parting which from the boundary with Tibet." Exhaution, hunger, thirst and countless leg wounds reduced the Swami to a State 'more dead than alive.' Dayanand reached the point of despair. In fact, the Theosophist's autobiography does not recount his feeling to the full, but he tells us more in his Poona Lectures : "..... the thought came to me that for once and all I would let my body freeze in this ice and thus free myself from the troubles of this world." For nearly a year now he had been roaming this holy land in search of great Yogic masters, and his search had ended in utter frustration. The moment of despair soon passed : 'But it came to my mind, "says the Swami," that one should shed one's body only after having acquired true knowledge. So he mustered his tremendous will-power once more and somehow he got his shattared body back to Kedernath that very night. Thus on

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this final day of horror he made up his mind : Next day he left for Rampur, down to slopes towards the valley of the Ganga.

At this place Dayanand stayed at the house of the famous holy man named Ramgiri whose peculair behaviour intrigued him at first, but soon he found out that he was not a genuine **Yogi**, and moved on to **Dronanagar**, a village near Kashipur. There he passed the winter season. Here he thought that he should go to the Himlayas and end his life. But soon another thought came. He began to think : "It was a cowardly act. A true manly soul ought to fight to the end, acquire all he can of knowedge and wisdom and then resignedly wait for the call. The most vigorous and elevated beings are not wholly above the weakness of falling into despair, but, unlike average humanity, they will not surrender themselves to it body and soul : they will get over the fit and will re-enter upon their energy and with renewal of their determinatlon either to reach the goal, or to perish nobly in the attempt." Dayanand felt in the light of **sastric** teaching and in the glow of the light within, the heritage of past **karma**, that his lot was to try, in faith, and not to be impatient for the fruit : God would grant the fruit in its own good time, if he was true to himself and to his mission.

From **Dronanagar** Dayanand proceeded towards Moradabad via Sambhal (a town near Moradabad) and Garhmukteshwar reached the banks of the Ganga. Here the Swami continued his studies of the books he had acquired. Of these he mentions four explicitly. There were two treatises on **Hathyoga**—the **Hathayogapradipika**, a classical treatise by Svatmarama and the **Gheranda Samhita**, a later work. The two other works are difficult to identify, Dayanand experienced great difficult in understanding the mystical physiology with its **nadis** and **chakras**, His mind, as his later works clearly show, was inclined towards the literal, the Pragmatic, the rational, and found it always difficult to cope with the

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symbolic and the mythological narrations. But he obviously tried hard. The way in which he finally cut he knot is typical of his pragmatic rationalism. He pulled a corpse out of the river and set to the gruesome task of cutting it ud with a knife. "I then carefully examined, " says Dayanand, "the heart and compared it with the descriptions in the books. I did the same to the firm conclusion that there was not the slightest similarity between texts and the corpse. I then tore the books to pieces and threw them into the river with the remains of the corpse." Thus this incident shows Dayanand's love of knowledge and research, To the **Sanyasi** the touch of even some living men is pollution, and they will on no account bring any part of their body into contact with a corpse. Dayanand deliberately and of his own accord handled a corpse, proving thereby that true knowledge is worth more than mere sentiment and that true men of science will have it in spite of sentiment.

Having wandered on the banks of the Ganga for some time Dayanand left the mountains at the beginning of 1856 and arrived in Mathura to study under Virjanand at the end of 1860. The autobiography stops short at the beginning of 1857, and we are without informatin of his activities until 1860. Thus there is no echo of the historic Indian uprising whatsoever in his life.

Dayanand had been greatly disappointed in his search for competent teacher. In 1860, he came to Mathura, once a shining centre of flourishing Buddhism. It was and still is the most sacred city of the Hindus. Its claim to holiness comes from the single fact that it was the birth place of Lord Krishna. Scores of temples crowd the city. On proverb runs here that 'while Varanasi is good for one thing, namely, to die in, Mathura is good for four, namely, to be born in, to live in, to marry in as well as to die in.' This was the city where Dayanand arrived in November, 1860. He was then a grown up and mature man of thirty-six. Here he came across a

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blind Brahman in the city of Mathura and became his disciple for two and a half years. He was Virjanand. Here it is essential to write a few lines about this blind scholar who brought a turning point in the life of Dayanand and made him a great soul and maker of India. Virjanand belonged to that part of India which, from times immemorial, has been pre-eminently the birth-place of the saints and sages, which had produced, in the course of ages and centuries, some of the most distinguished thinkers teachers and heroes with whose names the annals of Aryan antiquity are familiar. He belonged to Punjab, being a native of Kartarpur, a small town situated on the Beas, one of the two rivers which enclose the extensive tract known as Doaba Bist Jullunder. Long before Virjanand was born, Guru Nanak, the founder of Sikhism, had passed the closing decade of his life in this p ace (Kartarpur).

Virjanand was born on A.D. 1797 at a time when the Maharaja Ranjit Singh sat on the throne of the Punjab, and his Empire was at the zenith of its glory. His father Narayan Dutta was a Brahmin by birth. He was hardly more than five or six years when he had an attack of small-pox, which left him blind permanently. Virjanand was destined to face another calamity in the near future, he became an orphan at the age of eleven. Due to the torture and taunts received from his elder brother's wife, Virjanand parted company with his father's home and set off towards Hardwar. After halting at various place for periods, he found himself, in his fifteenth year, at Rishikesh. There he commenced a life of study, more specially of contemplation. He visited Kashi, Gaya, Swaron, Bharatpur, Mursan and other places learning and teaching the pupils. He soon became well-versed in the Vedas and the Shastras. His mastery over Sanskrit grammar was unrivalled. At last he settled at Mathura where he opened a grammar school. Swami Virjanand died of colic pains in 1868 A.D. at the age of seventy-one : When Swami Dayanand

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heard of this death, he exclaimed : Verily, the sun of Vyakarna has set."

Virjanand was a great authority on Panini grammar. He believed implicitly in authority of ancient books, but con demned all modern Sanskrit religious works as worthless. He had acquired mastery over the Vedas, Shastras and the ancient literature composed by the sages and seers. His hatred of image-worship, of superstition, of the pettiness of contemporary Hindu life, and of the traditional system of teaching-kindled in him a consuming fire. He had intolerance of the true iconoclast. By dint of incessant labour and constant concentration of mind, he had mastered both the Sanskrit language and its literature and all the intellectual treasure contained therein. He had an intuitive faculty of separating the chaff from the grain. He dissected and analysed everything within range of his observation and study, and could, therefore, put his finger on the weak points of the prevalent Hindu thought and religion Moreover, he was morally fearless. He expressed what he thought, he uttered what he believed. His denunciation of the popular gods, the popular modes of worship, and the popular method of teaching, was trenchant and merciless. Yet such was the prestige of his character, his reputation and his learning, that despite his blindness, students flocked to him, though few could remain long enough to receive the full benefit thereof, since he was rather short tempered. This was the man with whom Dayanand completed his education.

Swami Virjanand would not accept Dayanand as a disciple until the latter had sunk all his modern books in the river Jamuna. Blind and learned though he was, he was highly irritable and would now and then give his disciple severe chastisment. One day he struck him on the head with a stick with such violence that the scar peristed. This man influenced Dayanand more than any other. He read with him Panini's grammar and Patanjali's commentary on it. We are also told that he studied the vedant—sutras and many other books, but

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what these books were, we do not know. According to Har Bilas Sarda, Dayanand acquired complete command of the Sanskrit language, Vedic as well as classical. It was this mastery which enabled him to triumph over the grammarians of Varanasi and Pune, the two seats of Sanskrit learning in the North and the South. He further says that "after finishing **Mahabhashys** Dayanand took up the study of the **Nirukta, Nighantu** and other works necessary for a proper understanding of the Vedas. **Ashthadhyayi, Mahabhashya, Nirukta** and **Nighantu** furnished Dayanand with the key to unlock the treasures of the Vedas which had remained locked and sealed since the time of the Mahabharata.

And when his course of education was finished, and he thought it was time for him to leave, he in conformity with the usages of olden times, approached his master and, laying half a seer of cloves before him, asked for permission to depart. Virjanand gave him his blessing and called upon him to produce suitable **dakshina** marking the termination of his course of education. Dayanand made answer that he had nothing that he could venture to offer to his most revered guru. "Do you think that I would ask you for anything you have not got ?" was the rejoinder. Being silenced by the loving rebuke, Dayanand said : "Most holy sir, I am ready to lay at your feet whatever you think I have really got in my possession." Dear son, you have got it and that is true knowledge. If you pay me my **dakshina**, give this knowledge to the motherland. The Vedas have long been ceased to be taught in Bharatavarsha, go and teach them : teach the true **sastras**, and dispel, by their light, the darkness which the false creeds have given birth to. Remember that while works by common men are utterly misleading as to the nature and attributes of the one true God, and slander the great **Rishis** and **Munis**, those by the ancient teachers are free from such a blemish. This is the test which will enable you to differentiate the true, ancient teaching from the writings of ordinary man."

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Dayanand bowed his head in acquiescence, assuring his guru that he would do his best to accomplish the task assigned to him. There is no doubt that the period of three years during which Dayanand studied under Virjanand, radically changed the direction of his life. It has transformed the individualistic searcher for **moksha** into the man, who would become 'the Luther of India'. Again, it was here in Mathura that Dayanand came to know intimately the sect of the Vallabhacharyas, who were to remain the special target of his criticism of sectarianism : he wrote a special pambhlet againts them, and in his **Satyarth Prakash** the longest criticism is against them. It was in May, 1863 that he took leave of his guru and set out on the first stage of his new quest. Swami Virjanand's entire life passed in teaching, but the only man who came up to his ideal, whose heart beat in response to his own, who promised to realise the aspirations of the blind Swami's great soul, was Dayanand.

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IV

A Great Man Emerges

NOW SWAMI DAYANAND SARASWATI was endowed with all qualities of a great man : very learned and unrivalled in argument. His fame began to spread even to remote places of Bharatavarsha. In orthodox circles he achieved fame in a brief span of time. High and low, rich and poor, people of all classes began to flock to him and got lost in his discourses gazing at him with awe, respect and admiration. In certain places the public discussions were presided over by high ranking British officials.

The first phase of his public life (1863--75) earned prestige, glory and fame for him. He devoted this time for the preparation of the stupendous task which he had set for himself. He reviewed and revised what he had read and disciplined. He visited some of the most important towns of the North—Western province, but sojourned most of the time on the banks of the Ganga and in its vicinity. Everywhere his outspoken views, his bold and fearless utterances, his novel exposition of the Hindu religion and his profound scholarship attracted hundreds of his country men. Grammar and Vedas were his forte. The four years from August 1863 to March 1867 were very important in the development of his thought and his approach. Swami Virjanand had given him a superior grammatical technique, he idea of the difference between the books of the **Rishis** and others, a concern for the regeneration of Hinduism, and probably also some reinforcement of his advaitic approach. Mathura had given insight into the sorry state of Hinduism, and it should

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be remembered that the Hinduism he had witnessed was practically Vaishnavite. These were the premises for Dayanand and they were still very vague, and needed to be tested and developed. From the time he left his **guru** to **Kumbh Mela**, Dayanand moved around within the triangle Mathura—Gwalior—Ajmer, within two hundred miles from his **guru**. He could stay for long periods at the different places : one and a half years at Agra, seven months at Gwalior, six at Karauli and Jaipur three at Pushkar and Ajmer, another four at Jaipur and two more at Agra. The period is closed off by his final visit to Virjanand at the end of 1866. After that he visited Hardwar, Farrukhabad, Kanpur, Prayag, Ramnagar and all the provinces of Northern India (Calcutta, Lucknow, Jabalpur, Kanpur, Prayag etc.) At last in the year 1874 he visited Bombay where he established the Arya Samaj on April 10, 1875 which played significant part in the Indian national movement in future.

As a public preacher, he taught grammar, Vedanta, **Yoga** and works like the **Bhagvadgita** and the **Manusmriti**. He advised people on matters of reading and ritual. He publicly spoke against idol-worship and Vaishnavite sectarianism, and at least in the early part, preached shaivism and distributed **rudrakshas**. He held numerous discussions with high and low. Students and scholars, theologians and sceptics, **Sadhus** and **Pandits** and sectarians and missionaries started to participate in public discussions, **Shastrarthas**. He had approached even the British Officials on religious matters. Persons whose deepest and most vital interests were adversely affceted by his teachings abused and threatened him : more than once they even conspired to assassinate him. In the course of five years, no less than four attempts were made on his life. But all these could not deter Dayanand. He went on preaching and teaching and getting the support of the people. There was a charm about his life, his habits and his manners, which gained him friends and protectors, supporters and admirers. Dayanand

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had emerged as a new man. The **sanyasi** who used to avoid crowds and publicity and seek the solitude of nature and of his own soul, had become an ardent preacher and a public figure. Virjanand and Mathura certainly had transformed the lonely seeker for **moksha** and given him a completely new kind of impetus.

To Dayanand this was essentially a time of further study and reflection. He stayed for long periods at the same place, was in regular contact with Virjanand, and when urged to get on with reform work, he answered : "This is for me a time for reflection."

We find, from Mathura Dayanand went to Agra and stayed there for two years (1862--64). Here he again preached **Yoga** and read Vedas and **Sastras**. He also delivered lectures criticising idolatry and other practices which he considered to be unscientific. At Agra he had put up in Lala Gulla Mal Aggarwal's garden, giving himself up to his books and preferring retirement. One day, a wealthy **Sanyasi**, named Kailash Parvat, came and halted in this very garden and commenced a **Katha**. He, in due course coming to one of the difficult couplets, failed to explain it to the satisfaction of his audience. At the request of the persons Swami Dayanand interpreted the verse: his exposition was so learned and beautiful that the listeners were enlightened. Kailash Parvat joined in the applause, praising Dayanand's superior learning and advising those desirous of study to come to him for their lesson. The counsel was gladly followed by the individuals to whom it was given, and several of them started coming to Dayanand for instruction. Here at Agra Dayanand got **Sandhya** (The Arya Prayer-Book) first published and the publication pleased his admirers so much that a gentleman named Rup Lal had thirty thousand Copies of it distributed. During his stay at this place Dayanand was in constant correspondence with his **guru** who removed the doubts that arose in his mind from time to time. From Agra he went to Gwalior where he denounced the

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Vaishanava sect. During his stay at Gwalior he continued corresponding with his **guru**. Here he got an invitation from the Maharaja to take part in the **saptalika** or seven days **Katha** of the **Bhagawata**. Here Dayanand fearlessly exposed the demerits of the book. This offended the Maharaja, but accidentally there occurred some deaths in the royal family immediately after the termination of the **Katha**, and any action, against the Swami who came to be looked upon as a prophet was unthinkable.

From Gwalior the Swami went to Karauli (Eastern Rajasthan) and then came to Jaipur. Here, as usual, he delivered sermons and held discussions. On 23 March, 1866 he reached Ajmer, where he started a vigorous campaign against idol-worship. His outspoken utterances and his masterly exposition of the tenets of Hindu Religion attracted large crowds. He issued challenges, and faced his antagonists. One of them was Rev. Mr. Robinson, who became a great admirer of the Swami, after the discussion. His words, "The Swami is profoundly versed in the Vedas. I have never seen so learned a man in my entire life. Such individuals are rare in the world and their company cannot but be productive of good to all" speak for themselves and need no comment. The Swami called upon Mr. Davidson, the Commissioner of Ajmer and urged on him the necessity of eradicating social evils by legislation. The reply of the latter was that the Government were not prepared to interfere in matters pertaining to religion. He apporached the Agent to the Governor-General in Council with a request to stop cow-killing in India, setting forth in detail, the benefits which will accrue to the Government and the people, as a consequence. The Agent intimated to him his regret that he was unable to do anything in the matter. Dayanand had also a discussion with Rev. Mr. Grey and Rev. Schoolbred of Beawar on "Soul, God, the Laws of Nature and the Vedas". The discussion lasted for full three duys.

It was a rule with Swami Dayanand to never allow a

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woman to come into his presence. At Ajmer, a large number of women, hearing of his fame, came to receive sermons from him but they had to go back disappointed. The Swami sent a message to them that he never preached to women, and that if they must receive sermons form him, they should instead send their husbands to him.

Hearing that a grand **durbar** was to be held at Agra (November, 1866), Swami Dayanand felt that he should not miss such a splendid opportunity for the determination of truth, and consequently left for the place in company with five pupils. The **durbar** came off, and was a magnificent affair, all the native rulers of the country with their followers being present. The Swami commenced his discourse, and released eight-page tract in sanskrit showing the sacred teachings of the **Bhagwat**. Thousands of copies of this publication were distributed free among the gathering to the real delight of all particularly of those who could understand Sanskrit.

In the meantime, receiving an invitation from the Maharaja of Jaipur the Swami left for Mathura to have an interview with his **guru** before obeying the call from His Highess. The meeting between the teacher and the pupil was most cordial. Laying two gold **mohars** and a muslin-piece at his preceptor's feet, and presenting him, moreover, with a copy of his tract, on **Baghwat**, the Swami at last asked for leave to depart, informing the great man that he should next preach at the approaching Hardwar Fair. Virjnand, with his heart overflowing with joy at the work that was being done, blessed his noble disciple. wishing him the fullest measure of success in his mission. The two were not destined to see each other in life, again.

The Kumbh Mela of Hardwar was approaching and Dayanand thought it was a magnificent opportunity for him to preach his doctrines. He, therefore, with a few followers, went to Hardwar, and took up his abode in a temporary shed which was put up about three miles from the town. Here he

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was not only a preacher and a reformer but also a challenger. Thousands of people of all faiths began to pour in everyday, and Dayanand, who had gone there a month before the actual date of fair, had time enough to observe things. Here he saw **Puranic** Hinduism at its worst. The fair was a sad spectacle of the dark and false side of religion displayed in all nakedness. So much of idol worship, of fraud practised on blind unknowing people, of depravity, he had never seen before. His heart sickened at the sight he saw every day.

It was at Hardwar that Dayanand realised the enormity of the task before him. But undaunted he unfurled his war flag, **Pakhand khandani pataka** (Down with religious hypocrisy) on his hut and began to thunder against idolatry and other practices he had witnessed. Such a vehement denunciation of idol-worship, of the huge fraud of pilgrimages, of **puranic** beliefs and of similar conventional creeds at Hardwar, which is the very stronghold of Hindu orthodoxy, was an uncommon sight. There was a commotion, and Dayanand was the topic for talk of the huge gathering. High and low, rich and poor flocked to his place and listened to him with dumb surprise. Some returned with their faiths shaken, others half-confused, still others indignant at what they dubbed as atheism. The vital interest of the **Pandas** was affected by the vigorous onslaughts of Dayanand. Though a counter-campaign was started to decry the Swami and his teachings and he was cajoled, abused and threatened, but he was unshaken, true to his dictum.

Now from Hardwar Dayanand moved to Farrukhabad. Here he resolved to have more system and regularity in his work. He had, as a result of prolonged reflection, come to the conclusion that schools and seminaries of a superior type were badly needed in the country, and that preaching and **sastrarth**-holding alone could not serve the purpose. One great object, therefore, which his lectures at Farrukhabad were intended to serve, was to make clear to the people

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of means and influence, who could be brought to sympathize with his mission, the necessity of providing increased facilities for sound and thorough education in Sanskrit to promising students. The words of Dayanand could not wholly fall on deaf ears. Lala Panni Lal Seth, a Vaishya, was so impressed by the Swami's words that, bidding final farewell to idol-worship, he had a Pathshala opened in one newly-constructed building. As to the expenses of food for some fifty students, another generous man, Lala Durga Prasad, took up the responsibility. The Swami himself assisted in teaching the students as well as the outsiders. The second and third Pathshalas were established by the Swami at Kasganj and Mirzapur and the fourth and the fifth at Chhalesar and Varanasi.

While the Pathshalas were being established and worked, Swami Dayanand's energies continued to find an outlet in preaching as before. Here at Farrukhabed the Swami had a disoussion with Pandit Siri Gopal. a native of the Meerut District. Discussion was held on idolatry. The second discussion which Swami Dayanand held at Farrukhabad, was with a Pandit named Haldar, who at the request of the orthodox Farrukhabadis, had come all the way from Kanpur for the purpose. The Swami won the race, saya Bawa Chhajju Singh in his work 'Life and Teachings of Swami Dayanand', though orthodox Farrukhabadis raised a hue and cry.

Leaving Farrukhabad the Swami reached Ramgarh, where ten persons hired by **Chakrankitas** (a class of Vaishnovites) tried to kill Dayanand, but he was able to save himself.

From Ramgarh he went to Kanpur. The local paper entitled 'Sho'la-i-Toor' of 27th July, 1869, noticed his arrival in these following words : "For some days past one Maharaj Dayanand Saraswati Swami has been in our midst..... His appearance is that of a true saint. He is wholly opposed to the worship of idols and to the erection of temples for purposes of idolatry..... The Swami is a scholar among the Pandits of India, a man of unique erudition. In the Vedic and

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Shastric grammar and in the logic he is deeply versed and one of the chosen Pandits..... "Here he had a discussion with Pandit Haldar Ojha. Mr. W. Thaine. Joint-Magistrate of Kanpur, was nominated the judge. Mr. Thaine having heard the statement from beginning to end, wrote the following letter and handed it over to great persons who had attended the meeting. : "Gentlemen, At the time in question I decided in favour of Dayanand Saraswati Faqir, and I believe his arguments are in accordance with the Vedas, I think he won the day. If you wish it, I will give you my reasons for my decision in a few days."

Dayanand then quietly left Kanpur and reached Kashi where he took up his quarters in Anandbag. His discussions at Farrukhabad and Kanpur had alrealy made him widely known in the leading orthodox circle at Varanasi. Dayanand had come to Kashi with a deep conviction in his mind. For ages and centuries untold has Kashi (Varanasi) been the seat of learning in India, and the centre of religious orthodoxy. According to Bawa Chhajju Singh "no European city, ancient or modern, not even Rome, has ever been or is so powerful with the student or with the religious inquirer as Kashi in this continental country. Kashi, in the earlier periods of its existence, was an educational centre of the highest scientific value, and the inculcator of the purest religious sentiment. Kashi was a tree of knowledge which invited the learned and scholar by persons to taste its fruits. But in the changed time Kashi filled the mind with superstition and even misled the soul. Greater and more learned champions of idolatry came up. Swami Dayanand felt that if he was to deal with such Puranic cult and to give it a blow from which it would find it hard to recover, if he was to bring home to the orthodox world the truth that the worship of stocks and stones was absolutely false and degrading and opposed to the teaching of the Scripture and the ancient **sastras**, he must assault the "citadel of myth and marvel itself". With this notion in his mind Daya-

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nand had come to Kashi.

The news of Dayanand's arrival at Kashi spread like a wild-fire in the city and the Pandits and students flocked to him from all sides. The learned and public at large heard Dayanand's arguments with wonder and astonishment. When the Maharaja of Varanasi heard about this **Rishi**, he called a meeting of his **Pandits** and emphasised the need of their holding a **sastrarth** with Dayanand.

Then a meeting was arranged at Anandbag on a Sunday and no less than fifty thousand persons attended. Perhaps it was the biggest assembly of its kind ever witnessed in Varanasi. In brief the Pandits of Maharaja failed to prove that idol-worship was sanctioned by the Vedas. Swami Visuddhanand and his followers felt ashamed before Dayanand and the audience. Thus ended the first **sastrarth** at Kashi. Swami Dayanand did not leave the town at once. On the contrary, he stayed for three more months proclaiming the falseness of idolatry with the beat of drums, and preaching to all the true doctrine. The **sastrarth** at Kashi was an event of the greatest importance, and created a profound sensation throughout the country. The utter incapacity of the most famous Varanasi **Pandits** to cope with Swami Dayanand in learning and argument, and the unrighteous course which they had finally adopted to overcome him and to wipe out their disgrace, were duly noticed by the Press in every part of India and freely commented upon. The 'Hindu Patriot' of 17th January, 1870 had the following in connection with the **sastrarth**.

"The stronghold of Hindu idolatry and bigotry which, according to Hindu mythology, is not liable to the influence of earthquakes, has lately been shaken to its foundation by the appearance of a sage from Gujarat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death-blow to this system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard, and assails the Puranas as cunningly-devised

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fables the inventions of some shrewd Brahmins in a later period for the subservience of their selfish motives. The Vedas, says he entirely ignore idol-worship and he challenges the **pandits** and great men of Varanasi to meet him in argument..... A curious and protracted **logomachi** took place between Dayanand Saraswati and the **Pandits**, but the latter..... met with a signal discomfiture....." The 'Christian Intelligencer' of Varanasi wrote :

"The fame of the reformer, who lately put the whole city of Benares in commotion, seems to have gone abroad. The name of the reformer is Dayanand Saraswati Swami..... He is a good reasoner, and prettly fair in a controversy..... Being an active character, he determined not to keep his conviction to himself but to impart it to his country men, and to try to effect an entire reform of the Hindu Society..... (In the meeting) the Swami maintained that the Vedas do not inculcate idolatry, and the **pandits** did not produce at the time, nor have they produced since, a single passage from the Vedas that could dislodge the Swami from his position....."

Hearing that the Kumbh fair at Allahabad was approaching, the Swami left for that place, and having arrived there took up his quarters in the open air on the bank of the Ganga. Here he lectured on idol-worship, on **Tilak** and **Kanthi** etc. Which attracted large audiences and revolutionized the religious ideas of many. The **pandits** resented his scathing criticism, and some of them even made bold bid to hold with him a **sastrarth** on idol-worship, but the attempt ended in a single failure.

After staying for about a month at Allahabad, Dayanand proceeded to Mirzapur where he remained for about two months and a half. The effect of his speeches here also was of the most salutary kind. Among the **pandits**, who, on hearing the truth, gave up idol-worship, were Nagin and Bhagwati Charan.

In May, 1870, Swami Dayanand returend to Varanasi,

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and taking up his quarters in the garden belonging to Lala Madho Das, delivered lectures daily on the lacunae of Neo-Vedantism. He again and again challenged the orthodox **pandits** to a **sashtrart**, but no one had the courage to come forward. The Maharajas of Bharatpur, Riwan and Nairwa were among the great personages who visited the Swami durin g his stay at Varanasi.

Wandering about for a whole year along the banks of the Ganga, Dayanand was again back at Kashi, in March, 1872, and having spent some days here, running down superstition and declaring the sublimity of the Vedic concept, he proceeded to Bengal. Passing through Dumraon, he reached Patna, in September, 1872, and having stayed here for about a month, during which period many discussions on idolatry and other institution took place, the Swami proceeded to Monghyr. Here he delivered lectures on many issues for fifteen days. From Monghyr, he went to Bhagalpur on 20th Octobe , 1872. Here several discussions took place with the Brahmins and the Christians. One day a Bengali Christian gentleman, hearing the Swami's **updesh**, burst into tears, remarking, "Had I found any one like yourself, O most revered Sir, a score of years earlier to resolve my doubts, I would never have permitted myself to be torn from my brethren and my ancestral religion. In those days, I waited upon one **pandit** after another with my questions, but not one of them would or could answer them to my satisfaction". The Maharaja of Burdwan also came to hear him, and a discussion with the **padris** took place in His Highness's presence on "Incarnation". His Highness was alleged to have a predilection towards the Christian Faith, but he heard the discussion in silence, and then retired. He requested the Swami to stay in his palace, but the Swami begged to be excused from acceding to his wishes, saying that he preferred retirement. The Bengali Headmaster of the local school also accepted his Faith with twenty pupils.

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Aryan Shastras, and when he visited Sanskrit College of Prasanno Kumar Tagore, he spoke so warmly for the cause of the Vedas that the College authority actualry agreed to include the Vedas in the curiculum of studies.

The lectures delivered by Dayanand at Calcutta were considered, as might well be prssumed that they would print them. The proposal had the heartiest approval of Baboo Keshav Chandra Sen, bnt before it could be carried out, the Swami had left the town.

Dayanand's name and influence continued to spread and become deeper, as he taught far and wide throughout North India. After Calcutta he had travelled to Hoogly, Bhagalpur, Patna, Chapra and other places of Northern India. After Allahabad in 1874 we find him in Bombay in close touch with the Hindu community and the young Prarthana Samaj. He seems to have had more than usual success In the city, for he returned early in 1875 and there launched his great scheme, the foundation of the Arya Samaj, on which we shall discuss in the next chapter. The member of the Prathana Samaj had hoped to be able to unite with him, but the differences were too deep and a union was not achieved.

The second phase of his life from 1877 to 1883 (October) was spent in delivering lectures and writing books. In this phase he also encouraged the people to establish Arya Samaj throught the Country.

The Swami met with great success in Punjab, the United provlnces (Agra and Oudh) and in Rajsthan and Gujarat. In these provinces the Arya Samaj was established before his death. A good number of persons accepted his faith and leadership including the Maharaja of Udaipur. on the first of January, 1877, Queen Victoria was proclaimed Empress of India in a magnificient **durbar** held by the Viceroy, Lord Lytton, at Delhi. Dayanand was present there as the guest of one of the native princes. Some Hindus from Lahore, gave him a pressing invitation to visit Punjab. So great was his

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succes in this latter city, that the Arya Samaj founded there very speedily eclipsed the Society founded in Bombay, and Lahore become the headquarters of the movement.

For the next six years Dayanand lived and worked, touring throughout North India, and steadily extending the Samaj. There are just two matters to be noted during these years. The first is his connection with the Theosophical Society which had been founded in New York in 1875. In 1878 the founders, Col **Olcott** and Madam Blavatsky, wrote to Dayanand and suggested the union of the two movements on the ground that their aim was the same, and Dayanand accepted the proposal. The Theosophist leaders came to India in January, 1879, and the strange union continued until 1881, when it was broken off, both parties felt bitter and aggrieved.

The other matter is about his general policy. He consistently sought to recall the Hindus to what he conceived as the ancient faith, and as such consistently stirred them up to vehement opposition to Christianity and Islam. In the first edition of the **Satyarth Prakash** published in 1874. he approved of beef-eating under certain conditions, but in the second edition it is condemned. In 1882 the Swami formed the **Gaurakshini Sabha**, on the same subject. The purpose was to rouse Hindu feeling against Christians and Muslims on account of the killing of cows and oxen, and to present a petition to Government, begging that the practice might be prohibited. Dayanand died before the movement had spread very far, but later it attained great momentum. In this connection Sir Valentine Chriol has suggested that Dayanand was a political schemer.

The Swamiji passed away on October, 30, 1883, at the age of fifty-nine. He expressed his last wishes thus : "I wish many preachers like me are born in this country for the uplift of the **Arya Dharma**. One person cannot accomplish such a gigantic task...In the end I pray to God that Arya Samaj may be

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established everywhere. May the true knowledge of the **Vedas** and **sastras** dawn upon the people, so that the country may lead to progress and prosperity. I am confident that this would be possible with the help of you all."

Dayanand had a determiniation to appear to the people not only by lectures but by books also and hence there were many books to his credit.

Swami Dayanand's great intellect found its expression in two ways. He was not only a preacher but a great writer as well. He has left behind him a great mass of his writings and one is simply surprised to note how he got time to write them when he had other multifarious engagements. His mother-tongue was Gujrati, while his attainments were in Sanskrit language, but he wanted to provide one language to the country which might become the **lingua franca** of India. His mother tongue Gujrati was a provincial language and was unfit to serve his purpose. While Sanskrit was not the language of the masees, the Swami knew well that this would create the same trouble which it did in the past; so his choice fell upon Hindi, as it was more akin to Sanskrit language, and was spoken in a very large area of the country. Hindi language was in its infancy when Dayanand started to write books. Standard books were not available on religion, philosophy, etc. The style of the Hindi prose was still in the making. So Dayanand was the maker of prose style in Hindi and he represents the school which advocates chaste prose borrowing Sanskrit words.

What was the first book of Swami Dayanand? He complied a book by way of criticising Vaishnavas as early as in 1865 and he had also shown this booklet to his precepter Swami Virjanand. Afterwards a book on **Sandhya** or daily prayer was published but he was never seriously inclind to write books.

In the year 1873 Dayanand went to Aligarh and here passed somedays in the company of Raja Jaikishen Dass

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C.S.I., the Deputy Collector. Raja Jaikishan became enamoured of his teachings and he suggested him to compile those teachings in book form. Now he took the suggestion of the Raja and began to prepare his **Satyarth Prakash** or Light of Truth. The Raja gladly bore the cost of the publication and appointed one Pandit Chandra Shekhar to help the Swami. Swami dictated the book to him and the first edition was published in 1875 from the Light Press of Benares. There is one episode on the first edition. Dayanand had not seen the book in the press and Panditji guided by his own selfish motive made alterations in the mansuscript and enjoined the **Shraddha** ceremony and flesh eating. Dayanand had no knowledge of this fact. Later, when this discrepancy was brought to his notice, he at once got the printed copies destroyed. But some copies were disposed of. The Pandits of the opposite camp got one edition of **Satyarth Prakash** published and they still place it before the Arya Samajists. Dayanand got the first edition revised and this text is maintained.

Satyarth Prakash is a famous book which is divided into two parts and consists of fourteen chapters. The first chapter is an exposition of the word "Om", the highest, the most expressive and most comprehensive voice in word's religious literature. In the course of the exposition he proves grammatically that word like **Agni, Vayu, Indra** etc., occuring on the Vedas, are primarily the name of the supreme being expressive of God's **individual** attributes, unlike "Om", which expresses the atrributes collectively and in their utmost perfection. The second chapter sets the methods which would give parents healthy and strong, children and it further lays down rules on the necessity of the father and mother avoiding anything that may weaken the infant's mind. The third chapter is on Education and the next deals with marriage and the **Grihastha Ashram**. The fifth chapter speaks of the **Vanprastha** and the **Sanyas Ashrams**. The sixth chapter,

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which is of great importance, deals with the Government. In order that the well-being and prosperity of a people be permanently ensured, there should be three distinct **Sabhas** to carry on their affairs—the Raja Sabha, the Dharm Sabha and the Vidya Sabha. The seventh chapter is on God and the Vedas : It proves the existence of God, showing that the Veda conception of God alone is perfect, and it proves the infallibility and eternity of the Vedas by sound arguments. The eighth chapter deals with the origin, maintenance and dissolution of the universe. It is profound and full of argument. The ninth chapter explains the nature and character of **Vidya** and **Avidya, Bandh**, and **Moksha** and for the learning and intellectual depth displayed in the treatment of the subjects, it equals preceding two chapters. The tenth chapter deals with conduct, worthy as well as reprehensible.

Dayanand composed a third book on ceremonies entitled **Sanskar Vidhi.** The book contains a description of all the sixteen **sanskaras** their methods and exposition of Sanskrit **mantras**. This book has become very popular in the country and is followed by even those who are not members of the Arya Samaj.

Now there was a demand from all sides for the commentaries of the Vedas. Vedas are voluminous documents and the whole commentary could not be published at a time; moreover financial difficulties were by no means small. Swamiji decided to publish it in parts. The publication of the first part was due in February 1877. When Swamiji went to Delhi **Durbar**, he asked the press to send the first part of the Veda commentary and 1000 notices. The Veda commentary, however, did not reach in time,

Dayanand was feeling the necessity of a press as other presses could not publish his books in time. This idea was soon fulfilled when on 12th February, 1880. **Vedic Yantralay** was established. Dayanand has been busy with his preachings and henceforth he has also to manage the press and pre-

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rpae manuscripts.

Dayanand was a prolific writer and if we consider the versatility of his geneius we feel no wonder on this. In 1924 on the occasion of his first birth centenary, his works, with the exception of his commentaries of the Vedas and few other books, were published in two volumes. First volume is of 901 pages and the second of 952 pages. His commentary on **Yajur Veda** contains 4229 pages and on **Rig Veda** contains 8155 pages Unfortunately the Swami could not complete the latter.

The **Vedanga Prakash** is an illustrated grammatical work, mainly based on Panini. It consists of sixteen parts. Swami Dayanand also commenced a translation of the **Ashtadhyai** but could not complete it.

The **Aryoddeshya Ratnamala** is a glossary of one hundred religious words, many of them of disputable meaning and significcance. It is a highly useful little book, embodying the essence of much of **the shastrie** teaching.

One of the important contributions of Swami Dayanand is the **Arya Vibhinaya.** This is a complation of selected hymns from the Vedas with Sanskrit and Hindi commentary. It affords a nice prayer book for Aryans.

Gokarunanidhi is a small book demonstrating the absolute necessity of protecting the cow and the other animals like goats.

The name of some other pamphlets by Dayanand may be mentioned; (1) **Pakhand Khandan** exposing the **Bhagwat;** (2) **Satyadharma Vichar** of Kashi Shastrarth, (3) **Adwaitmat Khandan** or a refutaion of Pantheism; (4) **Pratima Pujan,** or the Shastrarth with Pandit Tara Charan at Hoogli; (5) **Vallabhacharyamat Khandan,** or a refutation of the Vallabhacharya creed, in Gujrati and Sanskrit; (6) **Vedant Dhwanti Niwaran,** another pamphlet on pantheism, and (7) **Bharanti Niwaran,** or the objections of the Brahmans answered.

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To conclude, the **Satrarth Prakash** and the **Veda Bhasbya Bhumika** are, undoubtely, the two popular works of Dayanand, bur his greatest work, unquestionably, is the **Bhashya** or the commentary. The introduction to the commentary is detailed and is aimed to bring Vedas closer to the modern world, who are often misled by compositions. It is necessary, in the interests of truth, that a true and genuine interpretation of the Vedas for the benefit of the learned and unlearned alike be available. Dayanand, certainly the greatest master of the Vedic literature in modern times, undertook to write such a commentary, and but for his premature death, a correct translation of all the four Vedas, elucidated with copious notes, would have now been available. The great scholar could not complete his self-imposed task.

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V

The Establishment of the Arya Samaj

IT HAS ALREADY BEEN stated that in the year 1867 Dayanand as a revolutionery-reformer began his preaching career from the Hardwar Kumbha. He had won laurels at every place. The strong fort of the Brahmans was bombarded and they were cowed down. From 1867 to 1875 the reformer passed his days in very hard struggle, they were years of violent storm. He met with opposition from every quarter, but he was successful in arousing public opinion in his favour. Now Dayanand was anxious to form a society so that his work be consolidated and it be carried on even after his death. When he was in Western India, he took this most important and far-reaching decisions to found the Arya Samaj, the organisation that planted his message and his reform firmly in the soil of North India that had enormous influence on the later development of Hinduism and Indian nationalism. Now Dayanand and his ideas on reform had fully matured to start a mighty movement in India. His **Satyarth Prakash** had been completed. He was starting to plan the great Vedic commentary that he was to publish in monthly fascicules. His followers would, therefore, be provided with all the necessary materials for effective reform.

At that time there were two more societies carrying on reform work in the country. They were the Brahmo Samaj and the Prarthana Samaj which had gained some footing on account of their great leaders. Dayanand went ahead to make

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union with the Prarthana Samaj with a view to start a strong and miliant movement in India; a movement to arouse the idea of nationalism, to remove all defects from the Indian society and religion. Dayanand, therefore, suggested the members of the Prarthana Samaj at Rajkot to change its name as the Arya Samaj. The members agreed to this proposal and raised no objections on the authority of the Vedas. The Samaj was established, but on account of some political interference, it invited the wrath of the Political Agent, and its existence was completely wiped out in no time. There was also an unsuccessful attempt on it at Allahabad.

His close observation of the Prarthana Samaj in Bombay no doubt helped Swami Dayanand to clarify his ideas : he always took time to arrive at important decisions; for impulsiveness was not a trait of his nature : we should not conclude at this that Dayanand visited Bombay with a clear intention of founding the Samaj. We do not find even a single indication in his mind that his was the desire to establish such a Samaj. He completed his tour of the Gangetic areas : now it was but natural to visit the Westward land, the land of his origin.

Undoubtedly the decision to establish the Samaj was taken in Bombay, but the main factor in the establishment of the Samaj was not the readiness of the Swami but the demand of the people. A group of people living in Bombay city wanted to explain the possibility of collaborating with the Swami. These people belonged to two different sections of the society. A few among them were members of the trading sections of Gujarat and other were the members of the Prarthana Samaj.

Dayanand Sarswati was invited to Bombay by two important members of the Bombay business community. They were Jaikishendas Jivanram and Dharmsi. They were present at the famous Benares disputations of 1869 and were highly impressed by the clear-cut arguments of Dayanand. Dayanand

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discussed with Kashi **Pandits** on the questions of idol-worship. They began to feel that Dayanand might be the man to give new impetus to their fight against the abuses of Vaishnavism and to strengthen their efforts of reform. This led them to invite Dayanand to Bombay. And when five years later Swami Dayanand took decision to visit Western India, he remembered this invitation and informed them of his plan at Bombay.

But very few persons knew that the first Arya Samaj was established at Rajkot in January 1875. Apparently it was a wholesale takeover of the local Prarthna Samaj. We are informed that only thirty-one persons became the member of the newly born Samaj. The founder Dayanand framed a few rules and regulations. These rules were pointed at Rajkot for the distributions among the inhabitants of Rajkot and other place. The secretary of Rajkot Arya Samaj wrote a letter Gopalrao Hari Deshmukh that the Arya Samajists of the Rajkot Arya Samaj had neglected Dayanand's ideas on the age of marriage and on **niyoga**, but that their rejection of these points had been quite acceptable to the Swami. This acceptance on the part of Dayanand shows that he was flexible and willing to accommodate. This first Arya Samaj, established in the land of Dayanand's birth, however could not continue and died within six months. Ghashiram says that within six months the first Arya Samaj established at Rajkot was disbanded on account of political troubles connected with the very burning issue of the dethronment of the Gaekwad of Baroda by the British.

But the maker of modern India was not disheartened. The Rajkot event encouraged Dayanand to find out in Ahmedabad on his way back if the seed he had sown there had germinated. He distributed his Rajkot formulated rules among those who were interested. As a consequence a meeting was organised there on 27th January to consider the Dayanand's teachings and ideas. Dayanand himself talked to

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many theologains on this interpretation of **Vedic mantras**, idol-worship and **varnashrama** in the Vedas. Dayanand established himself in the discussion. Here in the month of March the Arya Samaj came about. The thirty persons, who were the members of the Prarthana Samaj, joined this second Arya Samaj established at Ahmedabad. Krishnarao Bholanath analyses the cause of the failure of Dayanand thus : The basic reason for Dayanand's failure to convince the members of the Samaj to become Aryas is quite clear : they found it impossible to accept his claim of infallibility of the Vedas, however much they sympathised with most of his other ideas. Dayannand tried his utmost to convince them by personal discussion, by spurring Gopalrao on to try to win them over, by sending his **S atyarth Prakash** and other publications for study, but he remained unsuccessful : the Prarthana Samajists stood firm on their principle, and so did the Swami."

The movement to found a Samaj gathered strength again at the arrival of the Swami at Bombay. On 17 February, 1875 a meeting in Girgaon was organised in which some hundred persons took part. After a thorough discussion a committee was organised under the chairmanship of Raobahadur Dadu Ba Pandurang to frame rules and regulations. Panachand Anandji Parekh was entrusted with the task of rewriting the rules. Finally, on 10 April, 1975, the Arya Samaj of Bombay was formally inaugurated. The rules, twenty-eight in number, were announced at the public meeting and were accepted. The meeting was organised under the presidency of Girdharlal Dayal Das. There was also a proposal to make Dayanand the leader or the president of the S amaj. The Swami firmaly refused this honour but he accepted enrolment as an ordinarly member of the Samaj. No other Samaj was founded by the Swami himself during his stay in Western India. As a result of his visit, Samaj branches were established at Pune, Broach and some other towns, but all

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these organisations decayed within very short time like the Rajkot Arya Samaj. When the Swami left Bombay after one and half years, there was only a single branch : the Bombay Arya Samaj.

I would like to mention a few rules here which were amended and altered and thoroughly approved by all, including Dayanand himself. They were thus :

1. The establisment of Arya Samaj is 'in the interests of Society.'

2. The Arya Samaj shall regard the Vedas alone as independently and absolutely authoritative. For purposes of testimony and for the understanding of the Vedas, as also for historical purposes, all the four **Brahmanas-Shathpatha,** etc. the six **Vedangas**, the four **Upaveda**, the six **Darshanas**, and 1,127 **Shakhas** or expositions of the Vedas, shall by virtue of their being ancient and recognised works of **Rishis**, be also regarded as secondarily authoritative, in so far only as their teaching is in accord with that of the Vedas.

8. The members of the Samaj shall be men of truth, of upright policy and principles, of pure character, and of philanthropic impulses.

9. The members shall give their spare time 'to the earnest service' of the Samaj. Those that have no family to care for should, in particular, be always striving to promote the society.

10. Every eighth day the president, the Secretary, and other members of the Samaj shall come together in the Samaj **Mandir.**

11. Having assembled together, they should be calm and composed in their minds, and in a spirit of love, and free from bias, they may ask questions and obtain answers from each other. This done, they shall sing the hyms of the **Sam Veda** in parise of God, and songs bearing on the true **Dharma** to the tune of musical instruments. The **Mantras**

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shall be commented upon and explained, and the lectures delivered on similar (Vedic) themes. After this there shall be music again, to be followed by an exposition of **mantras** and speeches.

12. Every member shall cheerfully contribute a hundredth part of the money he has earned honestly and with the sweat of his brow, towards the funds of the Samaj, the **Arya Vidyala** and the **Arya Prakash** paper. If he contributes more. the greater shall be his reward. The money thus contributed shall be used for the purposes specified and in no other way.

13. The more an individual bestirs himself for the fund of the Samaj for the purpose specified, and for the diffusion of a knowlege of the teachings of the Arya Samaj, more honour shall he receive for his energy and zeal.

14. The Samaj shall do **stuti**, **prarthana**, and **upasana** i.e. shall glorify, pray to and hold communion with the one (only God), in the manner commanded by the Vedas. They believe God to be formless, almighty, just, infinite, immutable, eternal, incomparable, merciful, the father of all, the mother of the entire universe all-supporting, all truth, all intelligence, all happiness, and the supreme and the only lord of the universe ; as also all pervading and the knower of all hearts, indestructible, deathless, everlasting, pure and conscious; as endless, the bestower of happiness, The giver of righteousness, weath, comfort and salvation;-to speak of him as endowed with such and similar other qualities and attributes, is to do his **stuti**. (i.e. to glorify and praise Him). Asking his help in all righteous undertakings, is identical with **prarthana** (i.e. praying to him), and to become absorbed in the contemplation of his essence, which is absolute. Happiness, is termed **upasana** (i.e. holding communion with Him). He alone shall be adored.

16. The Vedas and the ancient **Arsha Granthas** shall be studied and taught in the **Arya Vidyalaya** and true and right

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training, calculated to improve males and females, shall be imparted, on Vedic lines.

17. 'In the interests of the country' both kinds of reform shall receive thorough attention in the Samaj, spiritual as well as worldly. There shall be uplifting in both directions for the promotion of purity; indeed, the welfare of entire mankind shall be the objective of the Samaj.

19. The Samaj shall send learned men, of approved character, everywhere to preach truth.

20. In the interesets of the education of both males and females, separate schools shall be established, if possible, in all places. In the seminaries for females the work of teaching and that of serving the students shall be carried on by females only, and in the schools for males the responsibility of doing the same shall lie with males. Never shall this rule be infringed.

22. The president and other members of the Samaj shall, for the maintenance of mutual goodwill, keep their minds completely free from all feelings of pride and hate.

23. When deliberating on a subject, as the fruit of deliberation, ascertained to be in thorough accord with the principles of justice and universal benevolence, and absolutely true, the same shall be made known to the members and believed in by them without bias or prejudice.

24. He alone who conforms his conduct to the principles specified, and is righteous and endowed with true virtues, shall be admitted to the higher circle of the Samaj, while he who is otherwise shall be but an ordinary member of the Samaj. But the individual who openly appears to be utterly debased shall be expelled. Such a step, however, shall not be dictated by prejudice. On the contrary, everything shall be done after due deliberation by the exalted members of the Samaj, and not otherwise.

27. Whenever an occasioa for giving charity arises, as, for instance, in connection with a marriage, the birth of a son,

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or a death in the family, and so on, the Arya Samajist concerned shall be expected to make a donation to the Samaj.

28. Whenever an addition is made to the principles or rules above laid down, or whenever any of these is altered or amended, such an addition, alteration or amendment shall invariably be the result of thorough deliberations on the subject by the exalted **Sabhasads** of the Samaj, after due and proper notice to all concernd."

Here again, as also at Poona, Dayanand came into close contact with those who had received their education in the schools and colleges and at the universities established on the pattern of European model.

Some people of Bombay helped Dayanand in founding the Arya Samaj. Mulji Takarshi, who was a wealthy mill-owner born in Kathiawar, had gone to England in his sixties. He had played an important role in municipal politics, the widow-remarriage movement and the crusade aginst the Vallabacharya Maharajas. From the very beginning he strongly supported the Swami. Next man involved in the establishment of the Arya Samaj was Lakhmidas Khimji. He was an important leader of the Bhatias and strengthened the cause of widow-remarriage. He was a member of the Bombay association. Like Mulji Takarshi, he also took active part in municipal politics. He had been deposed as the manager of the Hallai Bhatia Caste due to his forceful reform activities. His brother Dharmsi had attended the disputation held at Varanasi between Dayanand and Banaras **pandits**. Two other popular persons, though not directly involved in the organizations, also helped the Swami in the task of founding the Samaj. They were Mathuradas Lowji and Lallubhai. The former was a wealthy philanthropist belonging to Bhatia caste. He had given a handsome donation for the **Vedabhashya**. He was the patron of the young student Shyamji Krishnavarma, an active member of the Arya Samaj. He also tried to promote a public dispute during the second visit of Dayanand in 1882. He had put a

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prize of Rs. 500/-for any challenger who could beat the Swami. Lallubhai, whose full name was Bhanshali Shet Chhabildas Lallubhai, was an opponent of Vallabhacharyas, was a man of politics. He also strongly supported the Swami. He also patronised Shyamji. He gave his daughter to him. His son was the member of the first committee of the Bombay Arya Samaj.

Mahadev Gobind Ranade, a great leader of the period of prarthana Samaj also supported Dayanand when the latter was at Pune. He took part in the publishing of 15 lectures of Dayanand. Dayanand also had great regard as well as affection for this great figure with whom he corresponded. We are informed that Ranade was an admirer of the Arya Samaj and he ocassionally addressed its meetings at Bombay. Only due to Ranade, the young intellectuals began to support Dayanand Saraswati. In helping Dayanand, Ranade always maintained his own independent view and was out of the impact of his Vedic views or theology. One reformer supported the other reformer for the benefit and welfare of the country. Ranade's attitude has been clearly expressed by Chandavarkar in the following words : "What does it matter if Dayanand says the Vedas and the Vedas alone are the revelation of God ? Be that his faith. But let us go deeper and see if, apart from that principle, there is anything which is in accord with our principles." Ranade, of course, supported the Swami to a great length. The Swami also admired this great social reformer and this is why he included his name in the list of trustees of his will.

We find another man named Jotirao Phule in the procession with Ranade which was organised in honour of the Swami in Pune. The rival procession organised by the opponents clashed with this, causing some injuries to participants. D. Keer says that 'Jotirao's men had joined the procession in large numbers to give protection to the social reformers.

In the establishment e Bombay Arya Samaj, credit

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may be given to one gentleman also and he is Gopalrao Hari Deshmukh, the **Lok-hit-vadi**. He was not only a reformer but also a writer of repute : He was born in a Brahmin family of Pune. He was in government service due to his English-oriented education. In the year of the establishment of the Arya Samaj he was a session judge in Ahmedabad. He had already earned name and fame as a journalist who attacked Brahmins and the evils of Hindu society. During the time Dayanand was wondening in search of **Moksha** his '**Shatpatra**' (hundred letters) was published in the **Prabhakar** between 1848 and 1850. In three letters he vehementaly attacked the Brahmin who "boosted and perpetuated their intellectual ego and supremacy through the 'mysteries' of Sanskrit." Like his contemporary friends he also took the task of widow-remarriage and started a movement. For the spread of his ideas he founded the weekly **Indu Prakash** in collaboration with Vishnu Shastri Pandit.

This man invited Dayanand in Ahmedabad. When the Arya Samaj was established here he become its founder-member. He was the man who later on was elected the president of the Bombay Arya Samaj. He also took interest in Swami's works and the cow-protection movement. He was one of the trustees of Dayanand's will. When the Swami passed away, he wrote his biography and published it in his journal 'Lok-hit-vadi.' This document proclaims his immense admiration for Dayanand, and the latter's letters prove his admiration and affection for the **Lok-hit-vadi**.

In the light of the above facts we find that only people of two groups the Shetias and the Maratha intelligentia-were the supporters of Dayanand. But later on, the success of the Samaj depended upon the people of the lower classes. We have a list of these hundred persons who supported Dayanand in the establishment of the Samaj. These persons became the founding-members of the Samaj. The list clearly indicates the caste, the educational qualification and the occupation of these

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persons. A critical analysis of that document gives an accurate social profile of the Bombay 'Aryas'.

Among the members, people of the occupational castes were in majority they were at least fifty five per cent of the total, but the Brahmin proportion was quite considerable with forty per cent. Half of the members were actually engaged in business, twenty per cent in professions, thirty per cent in the lower clerical services and seventeen per cent were young students. Members were not highly qualified. most of them have attained school-education-only.

For the prosperity of the Samaj, the hundred founding members formed a committee. Its members, sixteen in number, were elected by founding-members. This first committee had some interesting features. Members who were in majority in the Samaj dominated the committee but, whereas only half of the members were engaged in business, businessmen overwhelmingly dominated the committee with seventy per cent. Though one-third of the members were engaged in the professions and services, they formed only one-fourth of the committee. Even more striking was the position of the Brahmins. Whereas they formed forty per cent of the total membership, They were only twenty five in number. The committee also included one student whose name was Ramdes Chhabildas Lallubhai, son of a famous businessman. The single '**Udasi**, on account of his special knowledge of Hindi, was also made the member of the first committee of the Samaj.

Some persons got their appointments to run the office of the Samaj. Girdharlal Dayaldas Kothari, a **Bania** pleader and Thakarshi Narayanji, the **Bhatia** broker, were elected to the posts of president and Vice-President respectively. Panachand Anandji was made the secretary of the Samaj. The posts of assistant secretary and treasurer went to the Maratha Brahman Anna Martand Joshi and the Bhanshali Shet Sevaklal Karsondas respectively. Even among the office-bearers the businessmen had a higher percentage than they had in the total mem-

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bership, and the Brahmins percentage was less.

It is therefore clear that the businessmen dominated the Bombay Arya Samaj. In the beginning the students were the soul of the Samaj. The students of the Elphinstone college become founding-members and this group seemed to augur a good start for the Samaj among the young intelligentia, and it included two young men who were to leave their impact in the modern Indian history, Shyamji Krishnavarma and Ganesh Shrikrishna Khaparde. On the inspection of the committee lists of the Bombay Arya Samaj's first twenty years, it appears that only four of these students were very eager to associate themselves with the Samaj. They were Shyamji Krishnavarma, the Gujarati Bania Tulcharam Chunilal, the Soni Khanji Bhagavan, and only one Maratha Brahmin, Moreshwar Gopal Deshmukh.

It has already been mentioned that the Bombay Arya Samaj had twenty-eight rules, a very clumsy mixture of statements of belief, organisational by-laws, and moral precepts. No doubt the rules were framed under the direction of great personalities like Dayanand, but they were not imposed on the Aryas. Dayanand insisted on two rules to be accepted : God and the Vedas. 'The Vedas should be accepted as the principal self-evident authority' and interpreted with the help of the books composed by the Indian **Rishis** of the ancient times. The **Dharma** described in the Vedas should be followed and accepted by Arya as much as it was in his power'. God is described by no less than twenty-five adjectives : He is infinite and perfect in every way, free from all bodily characteristics and from any birth as **avatar** (incarnation) and He should not be represented by an idol.'

Principles of morality and directives were also included in these rules. But at the same time they also dealt with membership and organisations of the Arya Samaj. Each province of the Country should have a 'Principal Samaj. of which the others would be branches on which they should model themselves.

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The rules provide three function to be done by the principal Samaj : (a) it will run a central Vedic library, (b) it will start the publication of a weekly; and (c) it will supervise all educational institutions of the Samaj.

Dayanand in the rules laid down the criteria for the membership of the Samaj. A man of good character was allowed to be the member of the Samaj. Those who were adherent to the firm principles were invited to enroll themselves as the members of the Samaj. Those who were interested in the welfare of the people were allowed to be its member. The leadership should be reserved for those who lived up to the rules, and only those who were debased should be expelled after impartial deliberations of the committee.

For the smooth-functioning of the Samaj a committee was to be formed. Males and females could be members of the Samaj. The members, including the president and secretary had to perform two types of duties. They should conduct two schools, one for boys and one for girls. Males and females were to be appointed as teachers and the Samaj decided the subjects to be taught. Ancient scriptures should be included in curriculam. Though such schools were not established in Bombay, the country saw, after the demise of the founder, such schools opened by the Arya Samajists. The second duty of the committee was to send preachers around 'to preach the truth everywhere. The committee was also empowered to bring alteration in the rules of the Samaj after proper deliberations.

The Rules decided the duties to be performed by the ordinary members. It was their duty to work for the growth and development of the Samaj. They were bound to attend the weekly meeting too. The members had to contribute one per cent of their income to the Samaj. The fuuds collected were to be used in the running of the Samaj, its newspapers and its educational institutions. The most important feature of the Samaj was its autonomy. The Samaj adoped and

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revised its rules as its pleased. There was no provison for a prolincial or national authority. The Swamiji was a lover of democracy and therefore his ideas were not thrust on others, It is also to be noted that Dayanand was not given any place at all, in the constitution, not even as a patron. Only the Vedic authorities guided the Samaj, its constitution its members and followers. The aim of the Samaj (rules 1&7) were kept very broad : the uplift of the whole society in both its spritual and meterial aspects.

What was in the mind of this great man ? He wanted to bring together all Hindus who agread on a couple of very broad issues : dedication to religion and social reform and a conviction that this reform had to come through a revival of **Vedic Dharma**. "The Swami", says Mr. Jordens, "had no intention of creating a body of 'followers' to propagate his ideas. Reform had to come from the people themselves, who had to take their personal improvement and the uplift of society into their own hands. Dayanand himself would always be available to them for advice either in person or through his publications, but he would not be their leader."

Dayanand recognised the limitations of his own knowledge and refused to become the **guru** of a group of devotees, and even of a single individual. When Thakur Umrao Singh insisted to be the disciple of Dayanand, the Rishi replied : "I do not make anyone my pupil who believe in my ideas; and those who help me in my work are my brothers." The Swami wanted to make the Arya Samaj an organisation and not a sect. He, therefore, did not allow members of the Samaj to be powerful. The Vadas were the authority. The people involved in the Samaj were authorised to bring any change as they liked. Dayanand explained his democratic ideas thus : "If you are able to achieve somthing for the good of mankind by a Samaj, than establish a Samaj, I will not stand in your way. But if you do not organise it properly, there will be a lot of trouble in the future. As for me, I will only instruct

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you in the same way as I teach others, and this much you should keep clearly in mind; my beliefs are not unique, and I am not omniscient. Therefore, if in the future any error of mine should be discovered after rational examination, then set it right. If you do not act that way, then this Samaj too will later on become just a sect. This is the way by which so many sectarian divisions have become prevalent in India : by making the **Guru's** word the touchstone of truth and thus fostering deep-seated prejudices which make people fanatic. cause quarrels and destroy all right knowledge. That is the way India arrived at her sorry contemporary state and that is the way this Samaj too would grow to be just another sect. This is my firm opinion : even if there be many different sectarian beliefs prevalent in India, if only they all ackowledge the Vedas, then all those small rivers will re-unite in the ocean of Vedic wisdom, and the unity of **Dharma** will come about. From that unity of **Dharma** will come social and economic reform, arts and crafts and other human endeavours as desired, and man's life will find fulfilment : because, by the power of that **Dharma** all values will become accessible to him, economic values as well as psychological ones, and also the supreme value of **moksha**."

Public lecture and discussion that led to the establishment of the Arya Samaj became instrumental in the propagation of the Samaj. To strengthen the roots of the Samaj, Dayanand now concentrated on the positive side of his mission : the history of the Aryan people, Vedic revelation, the doctrines of God and soul, ethics and the uplift of the nation. Now Dayanand began to strengthen the roots of the Samaj by delivering lectures and holding discussions. Ghashiram informs that Dayanand began to give his lectures on alternative days, with a day in between exclusively devoted to discussions.

The Pune lectures Which Dayanand gave are thought to to be the best lectures. The total number of lectures delivered

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was fifteen. Some of them were delivered in town and others in Cantonment. The fifteen lectures delivered in town were extensively reported in the papers and those came to be translated into Marathi, Gujarati and Hindi. They were on India culture and Aryan people, vedic religsion, rebirth, remarriage and **niyoga**. In Pune lectures we find Dayanand speaking forcefully on **niyoga** and remarriage. An extract of his lectures runs thus : "It is not my wish to criticise widow-remarriage in order to give suport to those who oppose widow-remarriage.....what I am saying is that for the twice-born **niyoga** is better.....In the olden days **niyoga** was practiced extensively, and there was little need for remarriage. But in this age both (**niyoga** and remarriage) have been stopped, and the resulting wickedness is indescribable.....All these sins are on our heads. Looking at today's blind adherence to false tradition one has to admit that widow remarriage is altogether better than that."

His six lectures dealt with htstory from the vedic age to that of the Puranas and the sects. Since the time of the composition of Satyarth Prakash Dayanand had been widening his knowledge of India history. The final Pune lecture was autobiographical, and it is one of the most important sources for the knowledge of the Swami's early life.

The Swami also considered discussions with important figures as a part of his work. In Bombay. Dayanand discussed the idol-worship in the Framji Cowasji Hall. Besides this, Dayanand had long exchanges of view with the great Sanskritists of the Prarthana Samaj, R.G. Bhandarkar and Vishnuparashuram and Vishnuparasharam Shastri. It is reported that Dayanand held a discussion with Von Bubler, J. Wilson, and Monier Williams, all Western scholars. Later on Dayanand held discussions in Delhi (during Delhi Durbar) and Chandpur Mela. During the period he was deeply engaged on writing works also which has already been mentioned.

When Swami Dayanand left Western India in 1876 he had

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earned great reputation and good-will among the people. He entered Punjab by the end of March 1877. During that time the Punjab was in a bad shape due to social and racial diversity. Hindus were in minority and the Sikhs were powerful. There was also a caste-system. There was a separate class of educated Punjabis. Due to the introduction of British administration in the Punjab in 1849, the Chiristian missionaries too came to the scene. People of upper class began to embrace Christianity. Reaction arose in the inhabitants of the Punjab. Those who had invited Dayanand were Munshi Har Sukhraj, propriter of the Kohinoor Press, Sardar Vikram Singh Ahluwalia, a big leader of the Sikh community, Kanahiyalal Alakhdhari, a famous writer and a reformist and others. The members of the Brahmo Samaj and the Sat Samaj, established in the Punjab, had also invited him. Dayanand spent half of his time in Lahore and Amritsar. He visited Rawalpindi, Jtllundur, Multan, Gujararwala, Gujrat, Ludhiana, Jhelum, Gursdaspur and Firozpur. In these places the Swami delivered lectures on Islam, Christianity, Brahmo Samaj, Sikhism and elements of social reform. Lectures of cow-protection and meat eating were also delivered.

In the town of Lahore, the capital, Dayanand look a step in the evolution of the Arya Samaj. Here we should keep in our mind that the conservative Hindus of Lahore had opposed Dayanand and considered him a formidable foe. It was a charge against him that he was an atheist and a spy paid by the Christians. They put pressure on Pandit Bhanudatta, the Sat Sabha preacher and an avowed admirer of Dayanand, to induce him to join their own Sabha.

Needless to say that in spite of all big opposition the Swami succeeded here to establish the Arya Samaj. In Bombay it took at least six months of tentative moves to establish the Samaj, the Lahore Samaj was founded two months after the Swami's arrival on 24 June, 1877.

The Lahore Arya Samaj was the second in position which

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was established by the Swami in his life-time. Here we should mention in brief the history of the Lahore Arya Samaj. In the beginning about one hundred persons joined the Samaj. Later on there was increase in number. Like the Bombay Arya Samaj, a committee of twenty-two was constituted. But this committee was more important than the Bombay committee. Half the members had university degrees.

On the pattern of the Lahore Arya Samaj, the other Samajes were also established at different places of the Punjab. At Lahore the Bombay rules of the Samaj were studied, and it was decided to rewrite them thoroughly and put them in same logical order. The Bombay rules mentioned already were very lengthy. They were to speak in true sense the rules of the Arya Samaj and not the principles. Here the Samaj took final shape The rules were finally revised. and the constitution reframed and finally settled. Dayanand instead of putting forth the lengthy list of rules, placed only ten principles. These ten principles have remained unaltered to this day.

The ten principles give broad directions concerning creed, objectives, and attitudes. The ten principles to which every Arya is required to subscribe when he applies for membership constitute the only authoritative exposition of its beliefs and its doctrines.

1. God is the primary cause of all true knowledge and of everything known by its means.

2. God is all-truth, All knowledge, All-beatitude. Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Without A Beginning, Incomparable. the Support and the Lord of All, All-pervading, omniscient, Imperishable, Immortal, Exempt From Fear, Eternal, Holy and the Cause of the Universe. To him also Worship is due.

3. The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read and hear them read, to teach and read them to others.

4. An Arya should always be ready to accept truth and to

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renounce untruth.

5. All actions must conform to virtue, i. e. should be performed after a thorough consideration of right and wrong.

6. The primary object of the Samaj is to benefit the whole world, viz by improving the physical, spiritual and social condition of mankind.

7. All ought to be treated with love, justice and with due regard to their merits.

8. Ignorance must be dispelled and knowledge diffused.

9. No one should remain content with his own good alone, but everyone should regard his or her prosperity as iucluded in that of others.

10. In matters which affect the general social well-being of all, no one should allow his or her individuality to interfere with the general good, but in strictly personal affairs everyone may act with freedom.

Nothing beyond these ten principles has any binding force. The only doctrinal teaching included therein is that embodied in the first three principles, which sum up the belief of the Arya Samaj in God, its conception of the God head, and its teaching about the Vedas. A comparison of these principles with those enacted originally at Bombay, in 1857, lends weight to the suggestion that their revision was devised to keep all dogma in the background and t ree the principles from all controversial issues. It is stated, in fact, that the object was to make the Arya Samaj as Catholic as possible without sacrificing its Hindu character.

The Swami based his stand on the vedas. In the words of Max Muller, "he considered the Vedas not only as divinely inspired but as pre-historic or pre-human." To him everything contained in tne Vedas was perfect truth. In this he was in full accord with the ancient theologians of India, who all, without exception, regarded the Vedas as divine, or superhuman. To him a Church that ignored this basic principle of faith was unthinkable. When Dayanand visited Lahore, some,

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persons tried to induce him to omit from the principles of the Arya Samaj the article relating to the Vedas; but this was a proposition which he would not heed, and with good reason. His aim was the revival of the vedic religion aud the reform of the abuses that had crept into Hindu society, not the establishment of a new creed. All that he would assent to, was a change in the wording of the disputed principle so that it would include all the varying opinions expressed about the Vedas by the renowned thinkers and writers of the various school of Hindu thought prior to the birth of the Buddha. It was not his wish to impose his own faith on all who could join the Arya Samaj. He wanted them to follow and abide by the unanimous opinion of the great sages, divines and scholars. When, therefore, it was mooted to him that in wording the principles of the Arya Samaj he should adopt the language of the **Rishis**, he received the suggestion gladly and put it into effect. Thus is the obvious difference between the language of the principles as enunciated at Bombay in 1857 and as finally at Lahore in 1877.

The ten principles were approved by the Swami. As the principles are clear, the first two deal with God, 'source of all knowledge, who is described by his attributes, very much as in the Bombay rules. The third principle refers to the Vedas. 'The Vedas is the book of the sciences of truth. It is the duty of all Aryas to read it and to propagate its study. 'Rai Mulraj suggested this rule be modified so that the people of all shades of opinion may become tne members. He interpreted the wording of the vital third rule as follows:—

"Swami Dayanand abstained from entering in the **Niyams** any doctrinal points and philosophical questions. He believed in all he wrote' but he had toleration' for the views of others. If a man believed in the ten **Niyams**, the Swami ji thought that he could become a member of the Arya Sama at ever his opinions on other subjects might be. He did not make it an essential condition for membership of the Samaj that a

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man should belive his translation of the Vedas to be correct, or the opinions expressed by him in his works to be sowed... He was never required to sacrifice his freedom of thought and speech." But the Swami declined to give up this important principle.

Rule 6 states the aims and objects of the Samaj. "The principal aim of this Samaj is to promote the well-being of the whole world, physical spiritual and social." The other rules of the Lahore Samaj state the attitudes of mind that should pervade the members : they should be concerned for truthfulness in all, and should actively dispel ignorance by wisdom; their activity should be guided by **Dharma** and their social relations by affection : Aryas should not be content with their personal gains only, but must always bear the good of society in mind : they should obey the laws that govern the well-being of all, but where their individual good is concerned all should be self governed." In brief, those rules were to teach a man the lesson of morality. Mulraj states :

"We should be thankful that the Arya Samaj has been placed upon a very broad and Catholic basis : the basis of belief in one Eternal God and in the Vedas.....on the broad platform of this religion, which is simple and free from philosophical theories, men whose minds are in different stages of development and who have different modes of thinking, can come together to revive the study of the Vedas and to worship aud glorify the omnipotent being who was adorned by our ancestors."

When the Swami left the Punjab, Samajes had been established. All the towns he visited had their Samaj except Ludhiana, which was his first stop. and Gujarat. where the local **Hindu Sabha** refused to be converted. Ghasiram says that some branches of the Samaj had a strong and good start, Amritser with 50 members and Rawalpindi with 30; whereas others started more modestly Jhelum with 12 and Multan with only 7 members. The Lahore centre was extremely strong, with at least 300 members at the time of the Swami's departure.

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VI

A True Crusader

THE VIEWS OF SWAMI DAYANAND concerning the making of modern India were radical and militant. He and his Samaj with its several branches became the most vigorous force in India at the moment of the re-birth and re-awakening of the national consciousness. The Swami was one of the ardent prophets of reconstruction and of national organisation. The Samaj from its very birth began to influence almost every department of human life in India. There was hardly any political, religious or social movement of the country which did not owe its vital inspiration to the Arya Samaj. The Samaj, says Ganga Prasad Uppadhyay, was just like the earth's gravitation which, though invisible and imperceptible. pervaded all activities and affected all movements. Dayanand's Samaj was not a secret society. It openly criticised the evils prevailing in the country and kept its door opened. Its literature was opened to all. Several religious concepts which were held too holy for common ears and whose secrecy is even now observed by many, had been brought by the Arya Samaj out of hidden recesses and made available to all. Even the people who looked upon the Arya Samaj with a hostile eye borrowed much from it.

Dayanand was a true crusader. The aim of his crusade was not to injure the foreign faiths in India but to protect and propagate the national religion of his country. Dayanand opposed three faiths the orthodox Hinduism, the Christianity and the Islam not on the basis of any racial pride or any religious jealousy on his part but on the ground of universal

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well being and national reconstruction. These orthodox religious faiths were obstacles in the way of the proper progress of the nation and the reconstruction of the Indian society. Due to dogmatic interference of these faiths the Indian nation had sunk down in the earlier centuries. The society was lifeless, had no capacity for self-regeneration. These forces were also responsible in disfiguring and disgracing the pure nature and spirit of the Indian religion sometimes named "Hindu religion." So Dayanand started a crusade against these faiths and tried to spread the idea of the 'Aryan' faith or the national religion.

The authority of the Brahmins was unquestioned in this age. A Brahmin was all-in-all in the Hindu religion and individual of other castes were of no significance in Hinduism. A Brahmin was the shadow of God and the duty of the rest of the society was to obey his commands as if only he knew the divine wishes. He was the supreme head of the society, uncontrolled by laws, customs and social traditions. His words were law and not the words and principles of the Vedas and the Purna. It was he who controlled the whole system of Hindu life, its pantheon of gods and goodesses; its philosophy, its rituals, its social economy and all that pertained thereto. He alone could define and interpret religion. The host of Brahmins was responsible for all evils of society and religion. Various rites and ceremonies had been devised and used as accessories only to fulfil the selfish desire of the Brahmins. Multitudinous and mysterious were the ways and practices for 'forgiveness of sins and redemption, and for the guarantee of a passport to heaven after death' The simple and spiritual religion and teaching of the **Upanishads**, had been superceded by what was only an "affair of temples and material sacrifices. of shows and processions, of festivals spread over the whole year in honour of innumerable deities accompanied by all the paraphernalia of bells and candles and vestments and cere-

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monials and incantations and tunes, unintelligible to those who heard them and in some cases even to those who uttered them. "Besides all these, the Brahmins had monopolised the study of the Vedas . A shudra was not entitled to listen to the Vedic verses. For him to hear a Vedic verse was the most heinous sin. Other castes were given privilege to hear and study the Vedas but were not allowed to learn them. But even the Brahmins were not familiar with all the four Vedas of which they were supposed to be masters; mojority of Brahmins remained ignorant of any Veda..

Idol-worship and the rigid caste system were two important aspects of the prevailing Brahmanism which pushed the Hindu society in a dark age and divided it into pieces. The caste system became corrupt and vitiated the overall growth of Hindus. Not only was Hindu society divided into four **Varnas**, each of these had innumerable sub-sects numbering several hundreds. Such a divided house was sure to fall whatever its other virtues might be,

Dayanand saw the evil, traced it to the root and found that like all other evils of Hinduism monopolised by the Brahmins, the evil of caste was also due to some basic misinterpretation of the Vedic principles. The language of the vedic hymns had ceased to be understood by the masses, as its interpretation was monopolised with the purpose of exploitation and self-aggrandisement. The language that had passed out of common usage acquired certain, sacred sancitity and sacred became the Brahmins who alone possessed the key to it, who alone could recite its sacred texts and perform the rites which they prescribed, and select the prayers snitable to different occasions.

The Christian missionary was by then a force which had made great strides into India. The missionary propaganda was in full swing, at least in the Presidency towns of Calcutta, Bombay and Madras. The missionary under Dr. Alexander Duff was engaged in Christianising Indians and Dr. Duff had

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made up his mind to establish the supremacy of English language over 'vernacular' as a preliminary to the christianisation of India. It was the influence of Dr. Duff and also of Mr. Macaulay which enabled Lord William Bentick's Government to decide that the great object of the English Government ought to be the promotion of English literature and science. The Missionary opened a number of schools and colleges to impart English education by introducing modern education in India, the Britishers thonght that the time had come when the ancient debt of civilizations which Europe owed to Asia was about to be repaid ; and the sciences, cradled in the East and brought to maturity in the West, were now to over-power the world. From the establishment of English schools, colleges and universities, the Christian missionary prepared an English-educated class in India which came mostly under the influence of European thought and culture. The Brahmo Samaj under Raja Rammohan Roy began to appreciate the advanced social idealism of modern Europe, particularly of England.

Dayanad opposed this missionary strategy on account of its attack on Hindu religion and social institutions. The missionary cited the institutions of rigid caste system of early marriage, and idolatry of the Hindu and tried to prove that Indians were unfit to sit in judgement upon a European accused. Good number of persons of Indian nationality began to leave their religion and embrace Christianity. The missionary was so zealous in this work that it even tried to convert Raja Rammohan Rai to Christianity. Max Mueller's authority tells us : "Mr. Middleton, the first Bishop of Calcutta, thought it his duty to convert Rammohan Rai to Christianity, and in doing so, he dwelt not only on the truth and excellence of his own religion, but spoke of the honour and repute, the influence and usefulness he would acquire by becoming the apostle of India and that Raja Rammohan Rai expressed his bitter indignation that he should have been

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deemed capable of being influenced by any consideration but the love of truth and goodness, and he never afterwards visited the Bishop again."

The Indian society was against this proselytism. A Hindu converted to Christianity was supposed to be completely alienated not only from the religion of his fore-fathers but also from their society. He was popularly believed to have eaten beaf and drunk wine; he would adopt European costume and a hat, and abuse the religion of his ancestors, their customs and their country. Thus the conversion into foreign faith was a vital factor for the disintegration of Indian nation and Indian society.

The Christians thought themselves superior to Indians and they used to spread the idea that Europeans (Englishmen) were capable to conquer Indians intellectually and morally. Indians were constantly remindcd of their inferiority. The Railway, the telegraph and the factory spoke in unmistakable terms, both to the educated and the uneducated, that Englishmen were far superior to them in the knowledge of natural laws and technology. The dramas of Shakespeare, the poems of Milton and so on attested the intellectual eminence of the ruling people. The Mission Schools also taught that the superiority of the Europeans over Indians was the gift of the Son of God. Besides this, the missionary criticised the evil of Hindu society and proudly poited to its own community as entirely free from curses. It compared the sacred books of Hindus with Christian scriptures and proved to the satisfaction of many misguided people that the latter were infinitely superior. It also critised the Vedas and spread the idea that the Vedas were useless as they only taught the practice of foolish rites.

The Islam too declared war upon Hinduism and in doing so used the strongest possible language. It attacked the idol-worship and criticised the Vedic rituals of Hindus. The rituals, in the opinion of Muslim theologians, were meaning-

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less. Even the social institutions were criticised by the Muslims. Like the Christian missionary the Islam also tried to convert Hindus into their faith. The Muslims keeping the Quran in one hand and sword in the other were already in the field, even before the Christians came, to convert all Hindus into Islam. During the time af Swami Dayanand the rift between Hindus and Muslims was widened too much due to English intervention. It was so acute that a Musalman was never prepared to see an Arya Samajist. The confidential records of the Government informs that Muslims were incited by the Government to loot the Hindus, and abuse them.

The forces, thus, that Dayanand had to face, may briefly be summed up as follows : (a) the host of Brahmins who created for themselves a position of supreme authority ; (b) the organised forces of Christianity, the followers of which had made it their sacred duty to proselytise ; and (c) the ever active propaganda of Islam, which registered its victories in every part of the country, almost daily throughout the year without making it known to the Hindus.

'Back to the Vedas' was the radical call of Swami Dayanand in which he saw the protection of Hindu religion as well as the removal of the Christianity and the Islam, He was of opinion that if India's religion is purified, no foreign faith will have any place here. This only slogan of the Swami was enough to bring a new and radical change in the life of the people of Aryavarata and to mar the vested interests of the foreign religions and Brahminism. With this weapon he declared war against foreign faiths and contemporary indigenous faiths which were unsuited to India. He had no esteem for the Bible, the Quran and the Puranas. He had no consideration for any of his fellow-foreigners, past or present, who had contributed in any way to the thousand year decadence of India. He was a ruthless critic of all who had falsified or polluted the true Vedic religion. He had great respect for the Vedas in which he saw solution of all

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problems. He had been taught by his Guru in the following words : "The Vedas have long ceased to be taught in Bharatvarsha, go and teach them ; teach the true **Sastras** and dispel, by their light, the darkness which the false creeds have given birth to." So Dayanand began to spread the gospel of the Vedas. The sixth creed of the Arya Samaj states : "The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social conditions of mankind. And this was possible, as the **Rishi** believed, only with the study of the Vedas. Hence Dayanand wanted to convert not only India but also the whole world to his faith.

Then with this forceful slogan, Dayanand and his Samaj started a movement to emancipate Hinduism from the monopoly and authority of the Brahmin. The Swami was a kind of Indian Eligah or John the Baptist, who felt himself called to return the hearts of the degenerated children of modern India to their fathers of the glorious Vedic age, to reconcile the present with the past. Dayanand studied not only the past but also the present, not only the thought of India as embodied in the Vedas, and Upanishadas, **Sastras** and Epic but also the thought of Europe as embodied especially in the devices of modern science, everywhere manifest in India such as railroads, telegraphs and other mechanical inventions. He finally arrived at a scheme for reconciling the present with the past, the West with the East. The reformation of Hinduism, thus, took a positive phase. The powerful preachings of Dayanand for the Vedic religion acted as double edged sword. It purified the Hindu religion of its superstitious beliefs and obscurantism, and at the same time worked to bring about a closer relationship among the different sections of the Hindus. When Dayanand started his campaign to purify Hinduism and to bring close relationship among the different sections of Hindus, the orthodox elements began to be better organised. **The Sanatan Dharm Rakshini**

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Sabha was formed in Calcutta in 1875 and in 1884, Pandit Sashdhar Tarakachuramani held many meetings in defence of popular Hindu ritualism and idol-worship and current Hindu social institutions. **Hindu Dharam Mahamandal** was formed in 1890 which aimed at stifling liberty of thought in religion. Orthodoxy was its motto and idolatry was the highest form of religion it inspired A number of other societies were formed. **Sanatan Dharam Sabhas** at Hardwar and Delhi were formed by Dindayal and other Pandits. The **Nigmagadma Mandali** movement was started by Swami Gyanananda ji in Mathura in 1896. Dayanand and after his death the Samaj had to face all these orthodox societies.

The Swami stood against idolatry. The worshipper of Lord Shiva began to worship God and recognised Shiva as only one of the many names of the Supreme. He not only realized the very idea but preached also. During the year 1866 he came in contact with many missionaries and had long discussions with them. The same year finds him not only preaching against idolatry at Hardwar, but telling the pilgrims there that sacred places and ritual bathing are of no religious value whatsoever. He denounced the great Vaishnava book, the **Bhagavat Puran** as immoral. Dayanand rejected idolatry entirely, not only as a harmless misconcept but as something positively sinful. The very idea of Dayanand injured the Brahmins and they began to criticise the reformer bitterly. Dayanand's movement did not succumb to the attack of the Brahmins. He fearlessly rejected polytheism and advocated that there was only one God with all those attributes generally ascribed to him by monotheists. He was the Creator first of the Vedas, then of the world ; hence the Vedas were eternal as compared with the world : but non-eternal compared to God. Now Dayanand wanted to give public exposition of his ideas and for this he talked to the Pandits in Sanskrit and established educational institutions. But, his plan failed and then Dayanand made a war on

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orthodox Hinduism by delivering lectures and writing books. This method was more successful. He toured Agra, Gwalior, and Jaipur and tried to prove at every place in discussion with **pandits** that idolatry did not have the sanction of the Vedas. As we have seen, in April, 1876, he actively preached day and night in Hardwar Fair, condemned idol-worship and denounced pilgrimages with such vehemence that it raised a storm of opposition against him. One of his greatest discussions was held at Varanasi under the auspices of the Maharaja. The subject of the debate was whether the Vedas countenanced idol-worship, Dayanand emerged with flying colours from this single-handed combat with a host of opponents. No doubt Maharaja and his Pandits raised hue and cry to hide their defeat. Dayanand went on through the paper placed in his hands. The Pandits of Kashi issued writs of excommunication him, but they fared like the writs of the Pope and his agents against Martin Luther. Passing through all the important stations from Kashi to Calcutta, Dayanand reached the metropolis and there met Maharshi Devendra Nath Tagore and Keshav Chandra Sen. He delivered a series of lectures and held a discussion with Keshav Chandra Sen but he did not meet with much success there. On his way back from Calcutta he halted at Allahabad and delivered many lectures there. He, then, reached Bombay where he established the Samaj. Then he went to Puna where he delivered 15 lectures and created such an alarm among the orthodox Brahmins that they instigated the rabble to attack him. After this he delivered lectures in Delhi and Jodhpur. Then at Lahore he re-established the Samaj. Here the Arya Samaj movement got a sound footing.

Connected with the view of 'Back to the Vedas' was the attempt to remove the monopoly of the Brahmins. Dayanand felt that the citadel created by the Brahmins was at the root of all evils of Hinduism. Therefore he decided that it was of the supreme importance to speak the truth, the naked truth, and the whole truth. He aimed to shake the very root of the

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citadel. He questioned the authority of the Brahmins derived merely from right of birth. The Brahmins relied on Manu for their rights and privileges, and the Swami proved on the authority of Manu himself that a Brahmin must be well-versed in the Vedas and a Brahmin who did not reach that standard did not deserve to be treated and respected as such. He quoted chapter and verse in support of his contention and demonstrated from those very books which the Brahmins relied on, how in ancient times persons not born of Brahmin parents acquired the position of Brahmins by learning and piety, and how those born of Brahmin parents were relegated to lower position in accordance with their personal qualifications. He advocated that Brahmin by birth was just an ordinary man who, on account of his hereditary characteristics, had, perhaps, a better opportunity of becoming a veritable Brahmin than others not so born but with an equal right to become Brahmins if they could manage to acquire the necessary qualifications. He also held that "it was wrong to worship a Brahmin like God. A Brahmin was nothing but a leader, a teacher, aguide, a preceptor and a philosopher," The Swami also stood against the monopoly of the Brahmins on the Vedas and called upon all people, regardless of caste, creed and colour, to study the Vedas. It is,on account of this revolutionary zeal that the Vedas are at present being read, studied and commented upon by all classes of Hindus. This was the greatest service rendered by Dayanand and his Samaj to the cause of religious, intellectual as well as social freedom in India and this alone entitled him to be called the saviour of the Hindu religion.

Dayanand also stood against the wrong interpretation given by the Brahmins to the Vedic scriptures. In Vedic scriptures the names of the four varnas are mentioned. There is an equivocation about the word **'varnas' 'varna'** primarily means choice or vocation from the sanskrit root **'Vri'** to choose or pick up. Thus it means the choice of a place in

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the social corporate life by an individual according to his capacity and liking. There is a spontaneous division and co-ordination of labour just necessary for social consolidation. But the **'varna'** has a secondary meaning too. It means colour which came to be accepted by the Brahmins later on. This **'varna'** in the meaning of colour became the basis of casteism in India. Dayanand rejected this caste system on the basis of colour. He cited a **mantra** from the **Yajur Veda** which runs as follows :

ब्राह्मणोऽस्य मुखमासीत बाहू राजन्यः कृतः,
उरु तदस्य यद् वैश्यौ पदभ्यां शूद्रो अजायत ।

(The hitherto accepted mistranslation was this : The Brahmins were born from the mouth of the Brahma, the Kashattriyas from the arms, the Vaishyas from the thighs and the Shudras frnm the feet.) Dayanand says that it is wrong and absurd. God has no mouth, no arms, no thighs, no feet. He gives correct interpretation thus : The Brahmins occupy the same position in the society as the mouth in the body, Kshattriyas that of arms and so on.

And he proved that the whole society was nothing but a body with four distinct divisions—face, arms, thighs and feet. Just as these organs function differently for the well-being of the whole body as well as for themselves. Similiraly the human society needs four kinds of persons-respectively representing wisdom strength wealth and work. Those who perform the first duty are Brahmins; those who protect are Kshattriyas; those who increase wealth are the Vaishyas and those who are working and producing are the Shudras. In other words, some men fitted for the work were set aside by the State for pursuing science and literature; others to guard from the outward threat and maintain internal order of the State, others to carry on trade and again others to till the ground. So there were four **Varnas** only which should not be confused as castes. This the Reformer considered only as a political institution.

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made by the rulers for the common good of society, and not a natural or religious distinction. The castes were simply different profession or guilds; established by the State to guard against internal interference, and for the better accomplishment of the different works. Dayanand holds that if a man born in a Sudra family possesses merits, actions and temperaments of a Brahmin, a Kashattriya or a Vaishya, he becomes a Brahmin, a Kshattriya or a Vaishya, as the case may be. Similarly a man born in a Brahmin, Kshattriya or Vaishya family should become a Shudra if his merits, actions and temperaments are Shudra like. It means that a man or a woman should belong only to that **Varna** for which he or she is fit.

Dayanand fearlessly expressed that the Hindu religion was a confident assertion of supreme manhood, an assertion full of dignity and independence. It would tower high above other faiths, as its teachings are elevating and energising to the extent on other great faith can do. This indigenous religion sponsored by the Swami became a means to the achievements of national ends, by responding inwardly to those dynamic forces that were making the nation. Thus the Arya Samaj and its founder attempted to establish the Indian supremacy, thereby inculating in the youth of the land, the spirit of partiotism and nationalism. Valentine Chriol observes : "The Arya Samaj represents in one of its aspects a revolt against Hindu orthodxy, but in another it represents equally a revolt against western ideals, for in the teachings of its founder, it has found an aggressive 'Gospel' which bases the claims of Aryan. i.e. Hindu supremacy on the Vedas, as the one ultimate source of human and divine wisdom."

With a view to strengthen the Indian religion Dayanand and his Samaj accepted and converted the individual and received him into the Arya brotherhood, be he a Muslim or Christian or low-born Hindu. In this respect the Samaj was modern, Indian and cosmopolitan. The Christianity and

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Islamic universalism is based upon the universality and infallibilty of the Christian and Islamic scriptures, viz, the Bible and the Quran. It was upon this infallibility of the Vedas that he wanted to build up the Indian society and the Indian nation. He, therefore, did not give importance to the Bible and the Quran and took the Vedas of ancient India to resist the Western influence. And this indigenous orientation became a great force in arousing the spirit of nationalism in India.

Swami Dayanand believed that the Veda, being the knowledge imparted by God for the benefit and guidance of mankind, contained implicitly the knowledge of all kinds useful to man in his life, basic fundamentals of the various sciences and arts which we see developed in the world today. In other word the Veda were the roots of all wisdom and knowledge and will remain for ever. In his commentary on the Vedas and in his **Rig Vedadi Bhashya Bhumika,** Dayanand quoted **mantras** to illustrate this point. This view of the Swami derived support from the fact that: (a) the Veda were not man made but Divine and were given for the guidance of mankind, and (b) that the Divine purpose was to help man. Dayananda, undoubtedly, was the first man after nearly fivethousand years to extricate the Veda from a confused mass of Sanskrit religious literature, and studied them withthe aid of Vedic grammar and Vedic lexicon pertaining to the language of the holy Vedas, and placed before mankind the result of his study. His was the first attempt in modern times to interpret the Veda on the right scientific lines. His claim that the Veda contain knowledge of sciences and arts, is neither unreasonable nor fantastic. Shri Aurobindo Ghosh, in his contribution; "Bankim, Tilak and Dayanand", holds the opinion that "Dayanand affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any set-

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ted opinion in the matter. But much needs to be said that es are increasingly supported by the recent trend of our knowledge about the ancient world. The ancient civilization did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that the Vedas contains truth of religion and knowledge of science and arts....." Again he says, "If Vedic god-heads express the powers of a Supreme Deity who is a Creator, Ruler and Father of the Universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element : he finds in the Veda the secrets of the Creation and law of Nature by which the Omniscient governs the world."

In the words of Mr. E.D.Maclagan the Vedas contain the basic principles of all e sciences and by accepting this he also supports Dayanand Saraswati. The Vedas, being divine revelation, expound the laws of existence in its various departments, which precludes the mention of persons and place. The knowledge of cosmology among other things must relate to the size and the shape of the earth and the nature and the function of the Sun, the Moon. the Earth, and the other planets, their relation to one another and their movements. Among the laws of cosmology is the law of gravitation and the annual and diurnal motions of the Earth round the Sun and round its axis respectlvely. The latter are thus revealed in the **Rig Veda** as follows : "All bodies, the Sun, the Moon and the Earth, etc., revolves in their orbits. The Earth in its orbit revolves round the Sun. She supplies the living beings with abundand juices and fruits of various kinds and fulfils the fixed laws of her motion." "Regarding the revolutlon of planets and others, the **Yajur Veda** says that "All bodies, the Sun, the Moon, the Earth, etc., revolve in their orbit in the o smos. The water (oceans) are like the mother of earth, and

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the Sun is like Earth's father. She revolves round the Sun. Air is the father of Sun and space, and Ether its mother. The Sun revolves in them. All bodies are supported by air and are made to revolve by air and its power of attraction." the **Attiriya Brahman** also explains that the Sun never sets and never rises. The **Atharva Veda** teaches that the moon is dependent on the Sun for its light. The **Rig Veda** says that the Moon revolves round the Earth and sometimes in the course of her journey comes between the Earth and the Sun (eclipse). The **mantra** says that both the luminous bodies like the Sun and the dark bodies like the Moon and the earth are always in motion. The **Rig Veda** also says that the various heavenly bodies are kept stable in their places rendered habitable by the power of attraction of the glorious Sun. Again **Rig Veda Ash** 4, **Adh**.6. V.10,**M**.3 and **Yajur Veda Adh**. 33, **M** 43 mention the law of attration and the fact that colour and form are made visible by the rays of the Sun. Swami Dayanand, in the **Rig Vedadi Bhashya**, **Bhumika** quotes several verses of the **Rig Veda** and **Yajur Veda** and says that they allude to the science of Geometry and Algebra. In his 'introductian to the **Veda Bhashya**, Swami Dayananda discusses the question of ocean-going steamers, airships and steam-driven cars on land. He says that men should construct three kinds of conveyances for thsee places land, water and the heaven cars worked by steam for land, steamers and boats for the ocean and airships for the high heaven. These conveyances are to be built with silver, iron and copper. Oceans should be crossed by steamers as the mind travels with great speed so men should manufacture cars for the ocean and the skies, which will travel fast and cover spaces. "Certain **mantra** of the **Rig Veda** imparts the knowledge of electric currents which developed into telegraphy later on.

Certain names and phrases used in the Vedas and other **Arsha** literature contain knowledge of scientific facts. Saturn is described as **Suryaputra**, son of the Sun. Lightning is

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called '**Indra Vajra**', the bolt of electricity. But unfortunately the **Dhanur Veda** (the science of war) as well as the literature on the subject have been lost and it is not known how the engines of war developed from the principles mentioned in the Vedas; this science had made a great progress in ancient India. The Greek writer Themistus mentions, "the Indian fighting at a distance with lightning and thunder." Alexander the Great mentions the terrific flashes of flame which he saw showered on his army in India. Philostratus says that Indians drove their enemies away by means of tempests and thunders sent down from Heaven. Similarly the rockets were also in use in India. Prof. Wilson, an eminent scholar, is of opinion that rockets are of Indian origin and had long been used in Indian armies when the Europeans came in contact with them. The Ramayana mentions it. Ctesias, Elian and Philostratus speak of an oil manufactured by Indians and used in warfare in destoying walls and battlements of towns.

This does not mean that the Vedas contain all the theory and practice of what modern science has achieved in Europe and America, or that in ancient India railways, telegraphs, telephones, wireless, radios, steamer services and aero-travelling existed in the same way and to the same extent as they exist in Europe and America today, or that machine-guns, tanks, bombers, fighters and wireless stations and machines were in use as they are in the West at present. Mechanical, chemical and other sciences have made wonderful advance during the last and the present centuries and results have been achieved and yoked to the sevice of mankind in his ordinary daily life, which to our knowledge did not exist in old days. All that is meant is that the Vedas contain basic ideas and principles of cosmology and the nature and the potential powers of matter and the souls, which men may cultivate and develop to an infinite extent. No one claims that the Vedas possess knowledge of all fully developed sciences or arts. All

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that is claimed is that they contain knowledge which in the metaphysical sphere is beyond the reach of the senses, and in the sphere of matter such as will enable men to achieve results conducive to his benefit and advance to which no limit can be fixed.

The Vedas also contain the highest philosophic thought that man in the present world has yet conceived; others prepared as **Ayur veda Dhanur Veda, Artha Veda, Gandharva Veda**, which have developed far more fully in modern times and are likely to achieve in future brilliant results not yet dreamt of. These splendid philosophic thoughts were expanded by ancient **rishis** and **munis,** seers and thinkers which blossomed forth as **Upanishadas.** The Veda being divine knowledge has no limit or end to it as conceived by men. Vision and thought when more fully developed by people giving lives in strict accord with the teachings of the Vedas, will no doubt discover higher truths and achieve scientific results, of which we have yet no conception. There is no limit to knowledge. There is neither beginning nor end of things. The world goes on for ever and ever. Dissolution is always followed by Creation, as Creation is ever followed by Dissolution. Vedant, or the end of the Vedic knowledge, is a misnomer. Dayananda's knowledge of the Vedas cannot be said to be the last word on the Vedas. All we can say is that his knowledge was right and true. He is the first of the true interpreters of the Vedas in modern times. But not the last. **Rishis** may yet arise and interpert the divine knowledge more fully. "The Vedas", says Mr. Sarda, "are a shoreless ocean of knowledge : Dayananda is the first scientific and true navigator in that limitless sea in modern times, and those who want a safe and successful voyage will do well to accept his guidance."

The sum and substance of the view of the Crusader is that he was prepared to accept no indebtedness to the West. In matter of religion and in the domian of spirit the western

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mind had not attained either the depths or the heights commanded by the ancient Indian mind, and in such matters it still had much to learn from the ancient Indian sages. The vital point is that Dayanand stood for 'national religion.' As Christianity and Islam were making fatal inroads upon Hinduism, Dayanand advocated the national religion without which India would cease in course of time to be the land of his dreams. Upon Vedic infallibility he wanted to build up the Indian society and national religion inspired by a great mission among the people of the world. The **Satyarth Prakash** clearly discusses this national religion. Taking national religion into his consideration Dayanand was able to appeal to the Indians not only to remove the socio-religious disabilities but also to claim a social order based upon the teachings of the Vedas which "was from some points of view even superior to the advanced social idealism inspired by the dogma of Liberty, Equality and Fraternity of the French Illuminations.' so, according to the Swami, India need not turn towards Europe either for a purer religion or for a purer social order. This could be found in the ancient scriptures of the people themselves. This was really the beginning of that revolution for national, religious and social revival among the Indians to which we owe so largely for the birth of our present national consciousness.

Regarding the formation of the national religion there was difference between the Brahmo Samaj and the Arya Samaj. The reformers of the Brahmo Samaj tried to purify the old religion of the country, but their mental make-up gave a more or less unitarian form to the movement. Brahmo Samaj was not successful in decreasing the influence of western religion or culture. It was only an intellectual protest against the dogmas, superstition and irrationalities of the religion. It made no persistent efforts to point out the imperfections of western culture. Swami Vivekanand thereafter carried his banner forward and preached the superiority of eastern spirituality over

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Western materialism, thus vindicating the stance of Dayanand who saw the need for a real national religion which would be free from lacunae and which would unify all diverging forcess. His unshaken belief in the Vedas and in the Indian culture based on the national religion caused him to raise the slogan 'Back to the Vedas' He believed that "the Arya Samaj and the Vedic religion would be both simple and intellectualy appealing It would, therefore suit both the common people as well as the intellectual people. Dayanand and his Samaj succeeded in popularising the ideal of national religion because it had two factors which inspired the people to accept the great qualities of the Vedic religion. One was the magnetic influence of its founder and the other the practical application of his teaching by the first generation of his followers. Thus the Samaj was a vitalising movement that stood for India's own religion which flourished even in England before the Saxons set foot on it. That period of history was so obscure that nationalism could as yet derive no inspiration from it. But when researches in ancient history have brought the past to light, the Arya Samaj concept will be accepted as the revival of an ancient lofty national ideal which was a universal ideal too.

In brief, Dayanand gave an indigenous orientation to Indian Nationalism in spreading the Vedic religion or national religion. His aim was to rally India against the encroaching inorads of Christianity and Islam and also to obtain defence for her own traditional line of thought as divinely inspired by the Vedas. He maintained a deep seated conviction that 'Aryan was the chosen people, Vedas the chosen gospel, India the chosen land' and he, therefore, was in favour of extirpation of the foreign faiths from Indian soil. Dayanand was the Martin Luther, even more than him. He was confronted by the variety of faiths which were destroying the national religion and glory. As we have seen, the Christianity. the Islam and even the Hinduism presented before him a great problem. Dayanand had to face all these obstacles. He became finally

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emancipated from the authority of the Brahmanism in some such way as Martin Luther became emancipated from the authority of the Church at Rome. The watch-word of Luther was 'Back to the Bible' : the watch-word of Dayanand was 'Back to the Vedas': with this religious watch-word, another watch-word was implicitly, if not explicitly, combined namely 'India for the Indians.' Luther wanted to enancipate religion only, but Dayanand desired religion as well as the sovereignty of India ought to belong to Indians. In order to accomplish the first, Indian religion was to be reformed and purified by a return to the Vedas, and foreign religions were to be extirpated. With regard to the second end, Dayanand taught that a return to the basic teachings of the Vedas would make the people of India fit for self-rule and that Swaraj would ultimately come to them. In conclusion Mr. Giswold opines. "He (Dayanand), was a dreame of splendid dreams, and he had a vision of India purged of her superstitions, filled with the fruits of science, worshipping one God, fitted for self rule, having a place in the sisterhood of nations, and restored to her ancient glory." All this was to be accomplished by throwing over-board the accumulated superstitions of the centuries and returning to the pure scientific and inspired teachings of the Vedas.

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VII

Social Reconstruction

DAYANAND SARASWATI WAS OUT and out a nationalist. The aim and object of his entire programme was to bring allround progress and advancement in the life of the nation. But he was fully aware that the real progress was quite impossible without a radical change in outlook. Hence the great task before him and his Samaj was the problem of social reconstruction. Reconstruction, however, requires the study of prevailing conditions of the country. The new forces generated by the impact of British rule had to be evaluated, assimilated and rejected on merits. For this purpose the educated Indians began to make critical study of the environment in which they were placed. The problem that confronted them starkly was how to achieve a synthesis of the old and the new, a fusion of the East and the West in such a way as to achieve the regeneration of India. Faced with this problem the Swami and his Samaj made frontal attack on social evils.

During the 18th century the Indian society had been on decline in all the spheres. The Indians were the original teachers and leaders of mankind, and had attained a very high level of civilization and culture. In the words of Mrs Manning "the Hindus had the widest range of mind of which man is capable." Their national character as regards chivalry, honour and truthfulness was unrivalled. With the lapse of time, however, decline set in amongst them, and they forgot the lofty doctrines they had once preached to the world. They threw their rich legacy to the winds, and became weak in body and mind, Aryavarta became a house divided against itself.

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The people who had reached the summit of spiritual glory, and the pinnacle of wordly prosperity, became helplessly divided, weak and ignorant, unable to defend themselves against foreign invasions, unable to protect their holy books and culture, their great religion and national unity.

Besides, the Brahmins had maintained a rigorous control over peoples' lives; and all power of independent thinking and activity had gone. The caste system, with its endlessly growing ramifications, its increasing rigidity in matters of interdining, of marriage and other customs, stifled in its death-like embrace the lives, hopes and aspirations of individuals and classes. The early marriage had become almost universally prevalent among the Hindu society. The result was that thousands of young girls became widows before they had ever seen their husbands arrive at physical maturity. These widows in the higher castes were not allowed to remarry, and their lot was exceedingly miserable. Polygamy prevailed among many sections of Hindus and Muslims. The position of women in general was in many ways pitiable. The **purdah** was a striking characteristic of both Hindu and Muslim domestic life. High caste women could not come out of their apartments, and show their face to the outside world. Equally hard was the lot of the lower-classes called now the depressed class, the Shudras or helots of the society. They were untouchables; even their shadow would pollute a high caste Brahmin. They had to stay apart in segregated locality, and were debarred from the ordinary privileges of attending a school or using the village wells or mixing in any way with the high caste Hindu. Besides all these evils, the English education was poisoning the minds of Indians. It was making students irreligious and intending to uproot Hinduism. In all these fields Dayanand and his Samaj made an all-round attack on the evils of the Indian society.

Such was the condition of the country when Dayanand opened his eyes—steeped in ignorance and superstition torn

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asunder by prejudice and selfishness, a divided society where other social evils danced around. He decided to reconstruct a new soeiety,

To start with caste-system, Dayanand viewed it from a new angle. He had the far reaching vision to see that caste is the greatest curse of India. Based on a wrong interpretation of the well-known **Purush Sukta**, it had been working for the disruption of the Indian Society. In his opinion, the very institution was an anachronism that has long outlived its usefulness, a force that was working for the disruption of the Indian society, a cancer that was slowly poisoning the very life-blood of the nation. It pained him to see that this single inistitution, more than anything else, had been retarding the development of India into a nation. The distinction of high-caste and low-caste had relegated millions of India's sons and daughters to the position of helots, whose very touch was considered pollution. It was no wonder that so many of them had turned away from the faith of their forefathers, just for the privilege of being treated as human beings. Dayanand raised his mighty voice against the theory of caste which he pronounced as thoroughly unvedic. He declared that every man should be treated as man, and there should be equal treatment and equal opportunities for all. The four-fold organic division of the society into Brahmanas, Kshattriyas, Vaishyas and Shudras corresponding to the four fold divisions of the human body into the head, the arms, the thighs and the feet, which was once the strongest point of the Vedic sociology and which made the Aryan society so strong in the past, was totally forgotten and its place was taken by the abominable caste-system which was no system at all. As mentioned already, the old Aryan society had a **Varna** system when the Brahmin, Kshattriya, Vaishya and Shudra were the inter-linked and interdependent parts of the Aryan society and when each regarded the well-being of the whole as the well-being of itself. Dayanand found that the prevailing caste system of the country was

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a degenerated and mutilated remnants of the **Varna** system. The old **Varna** was based upon quality, action and temperament (**Gun, Karm** and **Swabhav**) of a man. The present caste system is based upon birth. In older days a man was Brahmin, because by capacity and inclination he was the most fitted to be the religious leader of the society. Now a man is Brahmin because he comes of a so called Brahmin family though he may be quite illiterate, foolish as well as knavish. When Swami Dayanand pointed out the pernicious nature of this system, the orthodoxy was offended. The unfit progeny of the old Brahmanas and Kshattriyas were enjoying the prestige and respect of their forefathers without rendering any useful service to the society. The spring of the machine got rusty, useless and broken and yet it was there, retarding or stopping the movement of the machine. Swami Dayanand said : "This should go. If one is not a Brahmin by fitness one should be made to lose one's prestige and respect and seek one's level." He quoted for his support to the view from the Vedas and other scriptures. He did not say that **Varnas** are useless, every society required some classfication and the **Varna** classification is the best. But this should not be based on birth. The son of a B rahman can be a Kshattriya, a Vaishya or even Shudra. And a Shudra's son may be a Brahman. As instances of non-Brahmins by birth having been raised to the diginity and status of Brahmanhood in ancient India, we may refer those of (a) Satryakam Jabali, son of a low caste helot, (b) Kavash, (c) Aitareya, son of a Shudra woman, the author of the Brahmana and Upanishad of that name, (d) Vyas, founder of the Vedanta philosophy and reputed author of the Mahabharat, who was the son of a fisher-maid (e) Vashishta, a Vedic Rishi of great renown, the son of a prostitute, (f) Vishwamitra, a Kshattritya by birth (g) Parasara, the author of the code of Aryan laws bearing his name, who was the son of a chandal woman, (h) Aristasen, Sindhudvipa, Devapi and Kapi all Kshattriya by birth, (i) two sons of Nabhga, a Vaishya by birth.

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Dayanand, therefore, taught that society should be built on merit and not on colour and creed. In order to propagate this idea and to abolish caste system he toured far and wide over the country, holding religious meetings and addressing learned gatherings and ultimately succeeded by defeating the argument advanced by the supporters of **Varnashram Dharm** and convincing a considerable section of people of the inequality and injustice involved in the system. His declarations based on scriptural authority could not go unheeded. Any preacher in his place would have been laughed at by custodians of orthodoxy, but here was a Vedic scholar to meet them on their own ground, a scholar who belived with them that classification was essential but differed with regard to the basis there of. In the words of K. P.Jaiswal, the famous Sanskrit scholar, Dayanand had the humanity of the Budha, but he combined with it the preservative complex of Sankara. The Buddha denounced the whole social structure as based on false notions of birth and caste inequality and preached a revolution. Dayanand emphasised, on the other hand, the traditional broad-based Vedic culture, and as such did not have the limitation of Sankara, and he rose above it to pronounce that the theory of caste was false, unvedic and un-Indian. Such a thing which was a negation of the laws of Manu and a contradiction of the accepted view of the **Pursha Sukta,** would not have been accepted by the Indian society, unless it came from such a national authority as Swami Dayanand, a selfless sage who could be irresistible in polemics like Sankara. He proved a super man. He overpowered the mystic professional Guru, the upholder of **Avatars,** the worshipper of gods and stones, the visitor of places of pilgrimages, etc. He installed the man in the street into his true position in society, he put him in direct worship of one end, like Muhammed. And his God was the Master to whom man never becomes a helpless slave. Dayanand gave freedom to the soul of the Hindu, as Martin Luther did unto the European. And he forged that

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freedom from inside. i. e., from Hindu literature itself One can never overestimate the good Dayanand did to India by denouncing the caste system and by giving Hindus a renewed life through social justice. Fifty years after his death Mahatma Gandhi (who too by a strange coincidence hailed from Kathiawar) made up his mind to fast unto death for the vindication of the same principle for which Dayanand stood.

The stalwarts of the Arya Samaj like Mahatma Hansraj, Lala Lajpat Rai, Swami Shardhanand and thousands of other Arya Samaj workers in the Punjab and U.P. and other provinces kept alive the message of Dayanand Saraswati. Hansraj, the principal of D.A.V. College, Lahore, carried on the mission of Dayanand. He wanted to build a casteless society. The D A.V. College and the school at Lahore provided him with a fertile ground for sowing seeds of social reconstruction. No separate caste messes were allowed to be set up in any of the hostels run by the D.A.V. College. Hence the students felt no curiosity to know the sub-castes of fellow students; after years of living together as members of the same hostel as classfellows and contemporaries the young man remained ignorant of the caste grades of their fellow students. It was a revolutionary change. Hans Raj sent his workers to Malabar where they challenged the foundations of the local caste system. Here the workers helped the low people to fight for their right in courts and it was decided that they had as good a right to the use of public roads as the Brahmins. Hans Raj established the idea of dignity of labour. Lala Gurdas Ram Chaddha, who was the son of Hans Raj's brother-in-law, opened a shop called the Chaddha Laundry works in 1903 on the advice of the Mahatma. Lala Dhani Ram, his cousin, started to sell shoes at his advice. Lala Lajpat Rai, an active member of the Samaj, delivered a series of lectures denouncing the caste system. In one article he wrote : "There can be no denying the fact that the rigidity of the Hindu caste system is both practically and politically unsound. Practically the society cannot

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improve as there is no strength among the people to fight against evils unanimously. Politically they cannot win freedom."

Dayanand Saraswati raised the status of untouchables on the principle of equality. He used to say that any Shudra who was sound in mind and body had the right to be considered as **Dwija** (Brahmin). This approach to the problem of untouchability was yet another step in the direction of secularisation. An illustration of Dayanand's practical earnestness has been discussed in Suraj Bhan's contribution thus : "An untouchable brought him (Dayanand) rice and curry to eat, and Dayanand accepted his gift of love. A Brahmin standing by protested saying : 'You are polluted for you have eaten the meals brought by this man.' Dayanand replied : "Food may be polluted in two ways, either when it is procured by force causing pain to another or when it is mixed with the dirty thing. But there is a poor man earning his bread. His food is the best." Dayanand thought that the uplift of depressed masses of India was as important as steps to raise for liberalising the rigidities of caste system, if India was to be built up on a sound basis. Dayanand and his Samaj did not consider the problem of untouchability from the religious point of view. Untouchability was largely due to bad environment, association and training, and the resultant deterioration of character.

And from national point of view the Samaj did the utmost for the betterment of the lot of untouchables. The social ideas of the Samaj were the Fatherhood of God and the Brotherhood of man; the equality of sexes; absolute justice and fair-play among men and men and nations and nations, equal opportunities to all according to their nature, action, merit and love, and charity towards all. In pursuance of these ideals the the Swami along with his Samaj took great interest in the social uplift of the lower clases. Two ways were adopted (a) the raising of status of castes not entitled to wear the

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sacred thread by giving them that privilege, and (b) raising untouchables to the rank of touchables, and educating them to higher social ideals, with a view to eventually putting them on a footing of social equality with other Hindus. For the fulfilment of this purpose the **Dayanand Dalitodhar Mandal** was organised at Hoshiarpur.

Dayanand's view was carried on by his best supporter Lala Lajpat Rai. He discussed the problem of the depressed classes from three stand points : from the point of view of the Hindu community, as a question of all India importance, and its humanitarian bearing. From these two points of view he said : "It is to be remembered that national decline has its origin in operation of others, and if we Indians desire to achieve national self-respect and dignity, we should open our arms to our unfortunate brothers and sisters of the depressed classes and help to build up in them the vital spirit of human dignity. So long as we have these large classes of the untouchable in this country we can make no real progress in our national affairs. Such progress required a high moral standard; and this is unthinkable where the weaker classes are unfairly treated." He held that no man was able to build his greatness on his brother's weakness. He was of opinion that no slavery was more harmful than that of mind, and no sin was greater than to keep human beings to perpetual bondage. It was bad enough to enslave people, but to create and perpetuate circumstances which prevented them from breaking their chains and becoming free, was infamous. He firmly believed that there could be no real progress when an important organ of the nation was atrophied. Hence it was of paramount importance to Hindu society to include untouchables into its fold and educate them. He also suggested that the depressed classes would not desire to leave Hinduism if the latter make it possible for them to progress on human lines, but if in its stupidity it would hesitate and hesitate, they might not follow in its train much longer.

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Hence the greatest service, however, to the cause of the depressed classes, was rendered by Dayanand and his followers. The Samaj started the **Shuddhi** movement to prevent low caste Hindus from embracing Christianity or Islam and to uplift them as integral part of Hinduism. The idea of the **Shuddhi** movement was given by Dayanand Saraswati himself.

Shuddhi is a Sanskrit word which means purification. In religious terminology it is now applied to (a) conversion to Hinduism of persons belonging to foreign religions, (b) Re-conversion of those who have recently or at a remote period adopted one of the foreign religions and (c) Reclamation, i.e. raising the status of the depressed classes.

The concept of **Shuddhi** was a new idea of Swami Dayanand Saraswati. This made the Christian missionaries realise how real a threat he was. This was ancient Hindu concept, referring to the quality of purity necessary for the proper performance of **dharma**, which includes ritual and social duties. The term also indicated the rite by which pollution is removed, and **dharma** is restored; it gives back the right to perform the rituals and to participate in the social life. In the 19th century the term first appeared among the reformers in the context of crossing the **Kala Pani**, the ocean. Those who had sailed outside India would necessarily have had many contacts with polluting materials and persons. They were, therefore, on their return required by orthodoxy to submit to a rite of purification. Many reformers repudiated this rule, and so did Dayanand. The second use of the term was for the reinstatement of a 'lapsed' Hindu, like the one converted to another religion. Orthodoxy was very reluctant to accept such reinstatement.

Swami Dayanand first mooted the question of **Shuddhi** in the Punjab. It was first raised at Ludhiana, the Swami's very first halt in his Punjab tour. One Ramsharan, a Brahmin and a teacher at a Mission school was on the point of being baptized : When Dayanand reached Ludhiana, some Hindus

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approached him and requested him to prevent Ramsharan being baptized. At this Dayanand preached to Ramsharan and the latter abandoned the idea to change his religion. This drew the attention of the Swami for the first time in Punjab to the impact of the missionary propaganda. Six months later Dayanand had obviously thought and talked about the problem a lot, and at Jullundur he gave a lecture on **Suddhi**, and himself performed the reconversion of a Christian. There were other cases also. One Kharag Singh, formerly a saint, had been converted by the Reverend Clark of Amritsar, but still had doubts : "It was at this time that I met again Swami Dayanand.....I had met him before, when he and I were both fakirs. He told me that I had mistaken the meaning of the Vedas, and bade me practice yoga in order to gain salvation. For a time I followed him and became an Arya and the Christians left me." It is stated that later on Kharag Singh turned back to Christianity.

While Dayanand was at Amritsar, a batch of forty students of mission school, began to call themselves 'Unbaptized Christians'. They were very much under the influence of the Christianity. They went ahead and formed a society called 'The Prayer Meeting'. Dayanand again preached which redirected those young converts and disturbed the Reverend Waring. He decided to arrange the debate between an eminent convert of his, Pandit Khan Singh, who had been a Christian for twelve years, and the Swami. However, on meeting Dayanand, the Pandit was so impressed that he became his follower. Mr. Waring could not let the Swami get away with such a victory, and invited the Reverend K.N. Banerjee of Calcutta to come and face the Swami. However, the latter clergyman was prevented at the last minute from leaving Calcutta by the illness of his daughter. This episode led to the re-conversion of some Christians. This was the only area where Dayanand showed an active interest in **Shuddhi,** although he occasionally reiterated his stand that **Shuddhi** was a proper and necessary

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procedure. But he gave the Punjabi Aryas an idea that would be followed later on in the province, grew into a considerable movement and spread over the Gangetic plains. The missionaries early realized the potential threat of Dayanand's message, although they would not feel its full impact till the eighties. This powerful Hindu counter-challenge to the missionaries was eagerly welcomed by the Punjabi Hindus, and it certainly constituted an important factor in the Swami's growing popularity. Its impact was reinforced by the first letter from the American Theosophists, which reached Dayanand during his stay in the Punjab : this letter claimed the many Christians of the West were dissatisfied with Christianity and were looking to Indian religions for an answer to their religious quest.

This idea of Dayanand grew and became powerful in the Punjab first and in entire northern India later. In Jammu-Kashmir the whole strength of one of these castes in one Pargana, about 10,000 was admitted into Arya Samaj. In Sialkot, 3,600 persons of another caste were similarly raised. The **Bharat Suddhi Sabha** under the leadership of Pandit Ram Bhag Dutta reclaimed several thousand of people. In Lahore grand work was done among Hindu sweepers and chamars. Leader like Roshan Lal, Satya Nanda and Radha Kishan delivered speeches to the effect that Hindus of all castes should have equal rights. In the United Province also a large number of names were reclaimed to the Arya Samaj. In this respect the **Suddhi Sabha** was largely instrumental in removing the blot of untouchability from the Indian society. Several Christians and Muslims were admitted into the Arya faith. Mr. R.A Dickie, a Christian by birth, accepted the Arya faith. In brief the **Suddhi** movement raised the status of depressed classes and gave a national outlook to the Indian people who began to regard and love their own riligion in place of foreign faiths. It was one of the encouraging signs of the time that the movement for the elevation of the depressed classes was rapidly gaining in strength and sweep. Lala Lajpat

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also took part in this movement. He visited several places and held meetings.

This movement left its mark on Indian National Congress also. The Congress came round to the view that social reforms were to be attended to. At the session of the Congress (Calcutta 1917) Mr. G.A. Matesan moved the resolution concerning the depressed classes; "The Congress urges upon the people of India the necessity, justice and righteousness of removing all disabilities being of a most vexatious and oppressive character, subjecting those classes to considerable hardship and inconvenience, The words in which Mr. B.J. Desai supported the resolution suggested that the national emancipation of India depend upon social justice 'done to the downtrodden and slowly. He said: "I say that it is only social justice that will win for us the Self-Government that we are seeking."

Though the very **Shuddhi** movement was criticised at several points, the followers of the Swami did not care of it. They were radical nationalists to the core. In their country there was no place for foreign religions and foreign rulers. They wanted India should belong to Indians only. By their movement they sought to make India strong at their point. The very movement was a clear manifestation of the desire of the community to recoup its lost strength and further add to it. The followers of Dayanand thought that the Hindu community would grow in strength and become democratic, and would consequently cease to retard the national development of India by its international dissensions. But all credit goes to Swami Dayanand. He helped in casting aside convention and rigidity. Especially his work to eradicate untouchability helped in strengthening the grass-root base of the Indian National Congress. The national front on the foundation of social and religious renaissance he thus created in turn strengthened India in the political battle against British rule.

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Of all the items of social reform that of emancipation of women and education engaged the attention of all schools of social reformers most. There might be differences between different schools of social reformers, regarding the scope and nature of female education and emancipation ; but as to the desirability of the item itself, there was no difference of opinion. The rationalist reformers, the revivalists and orthodox all stood for female education and female marriage reform of some sort or other. Women suffered because of their ignorance, of their infant motherhood, infant widowhood and abject dependence upon men. Reformers might differ as to the merit of widow-marriage, but nobody objected to the amelioration of the condition of Hindu widows.

The Hindu society in which Dayanand began to work was very unjust towards its womanhood. The woman had fared much worse at the hands of Islam and Christianity : still the position of the woman in the Hindu society was not what it was in the Vedic times. In ancient India women stood on a footing of equality with men in regard to education and marriage. In the **Rig Veda** woman is mentioned as maiden, wife, and mother, and her rights and obligations as such are alluded to. As a maiden she had the same rights of protection, maintenance and education as a boy had. The girls were equally entitled to receive education and no limitation at all were set on their ambition in this direction. They were married according to the principles of the Vedas. The minimum age of marriage for girls was sixteen as compared with twenty-five for boys. In the choice of a mate both parties enjoyed equal freedom and equal opportunities. In the family the position of the mother was higher than that of the father. According to Manu, she was entitled to a thousand times greater respect and reverence than the father. She was in supreme control of the house and at the helm of household affairs, including finances. An ideal wife was never expected to earn her livelihood. In no case had made any legal control over the property of

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female. The whole duty, in brief, of husband and wife towards each other was that they neither crossed nor wandered apart from each other in thought, word and deed until death. And the pledge was they who righteously discharged the duty here shall not be parted hereafter by the death, but shall be together in the worlds beyond also.

When Swami Dayanand appeared on the scene, the condition of woman was deplorable. Woman had lost their high position in the family as well as in the society. They began to wear **purdah** and depended on their male folk. Early marriage was universally prevalent and monogamy was replaced by poligamy. They were not allowed to read Vedas and get education. The condition of widows was very pitiable. A widower could marry any number of times, but even in the case of a child widow lifelong widowhood was enforced. These disabilities might have been knowingly introduced at a time when social and political downfall of Hindus compelled them to have recourse to such tactics in order to defend themselves. But there was no reason why they should continue.

Indian woman owe a deep debt of gratitude to Dayanand who did so much for their emancipation. He discussed the question of their emancipation fully in his works. He quoted the Vedas and other scriptures to prove that woman has as much right to read the Vedas as man. He believed in sex-equality and advised that **purdah** should be discarded, girls should have the same facilities for education as boys have. He found India with its woman-force effete as a crippled nation and, he was anxious that woman should be restored to the elevated status which they enjoyed in the Vedic times. He advocated complete emancipation of woman. The regeneration of India was possible only through their education. Until girls were educated, and were able to teach the children on their knees what India was and what she might be, until Indian mothers were worthy of the Indian women of the past, until they became patriots and loved their land as well as

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their husbands, India must remain weak. Dayanand laid stress on proper type of female education. It was again opined that proper and equal education should be given to both male and female. If men were educated and women uneducated, or women educated and men uneducated, the house would be a place of constant warfare between gods and demons and there would be no happiness. Women should necessarily learn grammar, theology, medicine, arithmetic and art. Without this, it was not possible to ascertain what was right and what was wrong, what sort of treatment should be offered to the husband and others, how household affairs should be carried on, how food should be prepared and how disease should be kept out and happiness secured in the family. On this educational principles and ideals of Dayanand, many schools and colleges were established. Few of them are Kanya Mahavidyalaya (Jullundur), Kanya Pathshala (Dehra Dun), Hans Raj Mahila Mahavidyalaya (Jullundur), D.A.V. College for women (Yamuna Nagar). D.A.V. College (Amritsar) and D.A.V. Girls College (Batala) and others. The Arya Samajists were the pioneers of female education and they continue with this work.

Dayanand framed a few rules for marriage. Most of the disabilities from which women suffered were due to the evils which had crept into the institution of marriage. The Hindu marriage custom had many abuses such as polygamy, infant marriage, prohibition of widow-remarriage, heavy dowry and other burdens on families, and restriction of marriage within the narrow circle of sub-caste.

We may recall few examples of early marriage; Dada Bhai Naoraji was married during his eleventh year to Gulabi aged seven. Mahatma Gandhi was married at the age of thirteen. Similarly Dr. Rajendra Prased was married when he was only thirteen.

Dayanand proved himself to be a crusader against the child marriage and he succeeded in rallying public opinion to

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his side. He classified marriages into three groups : inferior marriages, medium marriages and superior marriages. Inferior marriages were those between women of sixteen and men of twenty-five years of age. Medium marriages were those between woman of eighteen or twenty and men of twenty-five to forty years of age. And superior marrages were those between women of twenty-four and men upto forty-eight years of age.

The view of the Swami was popularised by his followers. They vehementally critised the infant marriage on the ground that the children of such unions were likely to be weak. The Women branch of Arya Samaj of Hissar took a leading part in the work of social reform and one Puran Devi, who was appointed as a lecturer by the very branch to deliver lectures among women, began to to preach against infant marriage. Two associations—**Bharat Stri Mandal** and **Mahila Milap Samiti**—played important role in removing this practice.

Dayanand advocated remarriage of widows. He supported the remarriage of widows who, on account of inhibitions were tempted to a life of vice and corruption. Of course, the ideal thing, according to the Swami, was that neither widows nor widowers should remarry, but if they could not lead an isolated life, consistent with the canons of social law, they might remarry.

Here mention may be made of the Widow Remarriage Act which was passed by the efforts of Pandit Iswar Chandra Vidyasagar in 1850. But that Act remained a dead letter till the Arya Samaj entered the field and under Dayanand gave a strong impetus to the widow-remarriage movement. Widow Houses came to be established and there were regular widow remarriage societies, whose sole object was to educate public opinion and to allow necessary facilities in the matter. Sri Gangaram of the Punjab who was a disciple of Swami Dyanand Saraswati, left a rich legacy for the help of the

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widows and there were widow-houses under Sir Ganga Ram Trust at all important centres in India. Enforced widowhood in the Hindu society was a torment to many and those who were subjected to inhuman restrictions in their homes, were often attracted towards Islam and Christianity. The Arya Samaj, outside Christian circle, was the first purely Indian association to organise orphanages and widows' Houses. The first Hindu orphanage was established at Ferozepur in the life-time of the Swami which maintained vocational schools and workshops for boys and girls. There were a number of other orphanages on similar lines in Northern India, controlled and managed by the Samaj. There was a net work of widow-Houses at important centres in the Punjab, U.P., Bihar, Bengal and Central provinces under the management of Sir Ganga Ram Trust mentioned above. Ganga Das of Hosiarpur, Devi Chand at Lahore and Lala Lajpat Rai at Allahabad appealed to the people to be kind enough for orphan children and widows. In 1909 Radha Kishan, the editor of the **PRAKASH** demanded right for widows and appealed to the people to open houses for them.

Dayanand wanted freedom for women. He and his Samaj broke the **purdah** first and allowed full freedom of movement to women-folk. Now Indian ladies attend lectures and other social functions openly and freely.

The so-called **Sati** system or the burning of a living widow with her dead husband at the pyre was a gruesome custom among the Hindus. Lord William Bentinck (1834 A.D.) passed a legislation prohibiting **Sati** system on human grounds. But the orthodoxy felt that it was an undue interference in their religion. The **pandits** thought that sacred scriptures sanctioned the system. Swami Dayanand proved that the quotations given by the **pandits** in support of **Sati**-system were all spurious interpolations and that the Vedas did not allow such inhuman practices.

The aim of the Eight Principle of the Arya Samaj is that

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efforts should be made to disseminate knowledge and expel ignorance. It is a matter of gratificatian that his followers have discharged the duty so zealously.

One should keep in mind that Swami Dayanand wanted to establish schools and colleges on a national line to spread the ideas, principles and schemes of national education. It was about the year 1868, that Swamiji felt that schools and seminaries were badly needed in the country, and that preaching and holding of discussions, howsoever valuable it may be, had only an ephemeral effect. The establishment of such institutions would serve as a permanent means of enlightenment for the public and thus help him in his work of reform and regeneration. Encouraged by the donations of a few philanthropic persons, Dayanand started as many as seven schools at various places in United Province. Rules for the schools and pupils were framed. But these **pathashalas** did not prove a success. Some of the **pandits** in charge lacked courage of conviction and the missionary zeal was lacking. Dayanand had to visit various places and could not possibly attend to these schools as he wished to. Many students joined simply for the sake of free food and clothing, and consequently the schools had to be closed one after another.

We can gather from the rules of the schools and from the chapter on education of boys and girls in his masterly work **Satyarth Prakash**, Dayanand's views on the important problems of national education. They are a definite contribution to the educational programme of India and comprise some very useful ideas which the educationists of today would do well to draw upon.

To dispel ignorance and to establish the institution of national education, Dayanand knew that the filtration theory of education which the British Government was practicing at that time, would not be of any validity. He, therefore, advocated a different scheme—a scheme which envisaged free and compulsory education for all. In the third chapter of **Satyarth**

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Prakash he says : "It is the highest duty of parents, tutors and relatives to adorn children with good, sound education, nobility of character, refinement of manner, and amiability of temper... Both state and society should make it compulsory to send their children (both boys and girls) to school after the fifth or at the most eighth year of age and to keep them there for the period prescribed i.e. up to the age of twenty-three for boys and sixteen for girls. It should be made a penal offence to keep a child at home after that age—all the schools should be treated alike in the matter of food, drink, dress, seats etc. Be they princes or the children of beggars, all should undergo the same discipline. In order to produce the highest type of a socialised and civilised individual, all artificial distinction of the rich and the poor, the prince and the peasant, the Brahman and the Shudra ought to be levelled up."

Dayadand was of opinion that knowledge is the birth-right of every human being and should be denied to none on account of colour and sex. Surely it was the democratic conception of national education. While it provided opportunities to the children of the rich for the formation of manly and disciplined character, it afforded opportunities to the sons of the poor, to rise up in the social ladder. Worth, not birth, should determine the position of an individual in a society and the same facilities should be given to the high and the low for their moral and spiritual evolution. Dayanand rejected antiquated idea of 'divine rights' of kings and realised the dangers of allowing one particular class or community to monopolise education. The degradation of India was a proof as to how the Brahmin oligarchy had preferred to keep the other people illiterate in fear of proliferation of knowledge which may expose their corruption resulting in their loss of control.

Regarding the problem of curriculum, Dayanand said : "It should be quite widespread representing all branches of knowledge." There should be equal emphasis on languages, arts, sciencies and technology. There was no place for character-

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building in the Government's scheme of education, and as a result only slaves were produced. Dayanand believed that a true and sound system of education should have character-formation as its main objective. Moral and religious training, therefore, should form the basis of the educational infrastructure.

Dayanand was of opinion that fathers, mothers and tutors should always give their children and pupils good counsels and they should also advise them to imbibe their virtues but avoid their vices. Children should always speak the truth, and should never trust a hypocrite or a man of low character. They should obey their parents and tutors in all matters that are good. Dayanand advised the tutors that they should help their pupils to revise all that their parents had taught them at home, the Vedic **mantras**, aphorisms, political pieces and prose passages, including the love of righteousness, knowledge and good character. They should understand the nature and attributes of God and worship Him accordingly. He advised the parents in these words : "Parents that neglect the education of the child are his veritable enemies. To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short, to devote all their wealth, body, and mind to accomplish this object, is the paramount duty, the highest virtue and the glory of parents."

Regarding the ability of the teachers and the site of the institutions Dayanand opined that "only those persons are qualified to teach who are masters of their discipline and are imbued with piety. The seminary should be situated in a sequestered place. The boys' school should be at least three miles distant from that of the girls. The tutors and other employees such as servants should in the boys' school, be all of male sex, and in the girls' school of the female sex. Not even a child of five years of the opposite sex should be allowed to enter the school. As long as they are **Brahmacharis**, the

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tutors should see that they keep aloof from impurity and thus perfect their knowledge, cultivate amiable dispositions and manners, and gain strength both of body and mind, and thereby grow in happiness. The school must not be nearer than five miles to a town or village."

Dayanand was not in favour of co-education of boys and girls. He opposed it on moral and educational grounds. He vehemently declared that the basal rock on which the edifice of moral training can be raised is **Brahmacharya**, which means simplicity, purity and self-discipline. The emphasis laid on it by him is perhaps unparalleled in the history of any other country. He did not believe in the milk and water ideas of sexual purity which exist today. He believed in rigid chastity and austerity during student life and insisted on isolation from the contaminating influence of city-life.

Dayanand's preaching had a deep impact on his followers who opened many educational institutions to respect his sentiments. In 1885 soon after his death, Dayanand Anglo-Vedic High School was opened at Lahore in the Punjab which developed into a college. This was established in sacred memory of Dayanand Saraswati. This institution began to prepare scholars upto the highest standard and for the highest university examinations. Its aims were (a) to encourage, improve and enforce the study of ancient literature, (b) to encourage and enforce the study of classical Sanskrit and of the Vedas, (c) to encourage and enforce the study of English literature, sciences, both theoretical and applied, and also (d) to provide means for giving technical education. In course of time the institution became so popular that it became the biggest institution in Northern India in 1914 and probably the second in whole of India in point of number of students. The college taught Sanskrit, Hindi, English, Persian, Philosophy, History, Political Science, Political Economy, Logic, Elementary Physics, Chemistry, Elementary Botany Elementary Biology and Higher Mathematics. One thing which placed the D.A.V,

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College above other institutions of its kind was the **Esprit De Corps** and the patriotism which animated its scholars. During the famine of 1897 and the eathquake of Kangra in 1905, the students and teaches of D.A.V. College helped the sufferers.

Besides, directly or indirectly connected with the College were a number of Primary and Secondary schools. Mufassal schools of Peshawar, Multan, Amritsar, Batala, Dasuya Patti, Shalpur, Delhi, Shiyabad, Hafizabad, Lyallpur, Abboattabad, Kangra, Hissar, Ambala, etc. were affiliated to Managing Committee of the D.A.V. The motto of the College along with these schools was to spread the idea of national education. In the U.P. also the Arya Samaj maintained several schools and colleges on the same line as the Anglo-Vedic or Anglo-Sanskrit school of the Punjab, their principal Anglo-Vedic school being at Dehra Dun. The D.A.V. Colleges at Kanpur, Benaras, Lucknow and Dehra Dun were among the flourishing institutions of Uttar Pradesh. Besides these there were numerous Inter Colleges and D.A.V. Schools managed by the Arya Samajists of Uttar Pradesh, Bihar, Bengal, Ajmer and other provinces. The Arya Samaj also established several English Schools such as Dayanand High School at Ajmer, the Doaba High School at Jullundur, the Anglo-Vedie High School Jobner, the D.A.V. and the Vedic Ashram at Aligarh, Anglo-Sanskrit High School Ludhiana, Lekh Ram Memorial School at Faizabad and Arya Night School at Kanpur.

The Gurukul Kangri near Hardwar is the remarkable contribution of the Arya Samaj. Its origin was due to the same spirit of revolt which compelled Dayanand to forsake his paternal home and become a wanderer in quest of truth. The Arya Samajists believed in sustained work to spread the idea of nationalism. But they found that the effective succcess of that work also required an educational seminary, embodying their ideals of education. The dominating idea was to give a good trial to the system of education propounded by Dayanand. The High proficiency in Vedic Sanskrit and character

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building on Vedic lines were the objectives of the scheme. The Gurukul at Kangri was established by Munshi Ram (later on Swami Shradhanand) in 1902 to fulfil the scheme which in due course of time became a breeding ground for a new type of nationalism. It was an educational institution founded with avowed aim of reviving the ancient institution of Brahmacharya, of rejuvenating and resuscitating ancient Indian philosophy and literature, conducting researches into the antiquities of India, of building up a Hindu literature incorporating all that is best and adaptable from occidental thought, of producing preachers of the Vedic religion and good citizens possessed of a culture compounded of the loftiest elements of the two civilizations which had made their home in this ancient land of sages and seers. "Our object was a school," says Munshi Ram, "where strong religious character could be built up on the basis of pure Vedic instruction. We recognised two great requisites of the people-men of character and religious unity—and we set out to do what we could to supply these wants." And with this aim the Gurukul produced several good citizens and men of strong character who were never prepared to accept the western influence on the Indian culture. These products believed in the spirit revolution and hence they did a lot of work for social uplift. This was bound to bring political nationalism in India in future. One the editor of the '**Vedic Magazine**' said "Education should appeal to the emotions, not to the intellect alone. A loathing for evil and love for good are the secrets of self-control and these can best be produced by the Gurukul system of education."

The products of the Gurukul came to realize that India was for Indians and India should have her own education, her own culture, her own religion and her own administration. The Gurukul education aimed at the deep-rooted national sentiment, and tradition and believed that "We are the heirs of an ancient civilization. In own curriculum therefore, Hindu ethics and mataphysics will occupy a foremost place, the

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Western system being used only for purposes of contract and illusion. Thus this unique institution built upon the Vedic educational principles was bound to arouse the national spirit among masses and germinate the seeds of new type of nationalism in India.

Besides the Gurukul at Kangri, the Samaj founded and maintained a large number of other Gurukulas in many places. Some of them are Indraprashta, Brindaban (U.P.), Baidyanath Dham (Bihar), Hoshangabad (M.P.), Chittor (Rajasthan) and others. Gurukulas at Gujaranwala, Farrukhabad, Badaun, Mathura and Deolali were also important. The following are the some important institutions opened by the Samaj and those played important roles in arousing nationalistic spirit in the days of British rule: D.A.V. Colleges at Amritsar, Jullundur, Ambala, Chandigarh, New Delhi, Sholapur, Abohar, etc. D.A.V. Colleges for women at Yamuna Nagar. Amritsar, etc., Hans Raj Mahila Mahavidyalaya, Jullundur; Dayanand College, Hissar; Dadyanand College of Education, Sholapur; Dayanand College of Commerce, Sholapur etc.

Dayanand provoked something of a revolt against foreign educational system and around the national consciousness. The ancient Indians were rich in the domain of knowledge; they had done pioneering work in mathematics, chemistry and medicine centuries before most of the people of the world became awake. He was of opinion that at best in matters of religion and in the domain of philosophy the best modern European thought did not come up to the level of the best ancient Hindu thought. He even believed that the people of Egypt, Greece and the continent of Europe were without a trace of learning before the spread of knowledge from India. He therefore, warned Indians that they had no right to imitate European modes of thoughts. The Swami tried to found the educational reform on indigenous lines. He went against the principle of imparting education through a foreign medium. He held that "English learning may be good, English culture

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may be good, their philosophy may be good...but each one of these helps to rivet the fetters of our servitude. He, therefore, accepted that "education must have its roots deep down in national sentiment and tradition. We are heir of an ancient civilization...In our curriculum, Indian ethics and metaphysics will occupy a foremost place. He was of opinion that education should be the best means to ensure the advancement of people and to preserve their existence.

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VIII

Dayanand and Indian Nationalism

INDIAN NATIONALISM, THEN, WAS largely the concern of the middle class intellectuals who were the products of the middle class intellectuals who were the products of English education. They were largely English-oriented in their ideas, hopes and aspirations. The proclamation of Queen Victoria in 1858 was their Magna Carta and they hoped to get some sort of concessions from the British Empires. They also posed to be loyal Citizens of the Empire. Outlandish and rootless their source of inspiration were the liberal thinkers of Europe and England such as Burke, Bentham, Mazzini, Mill, Spencer and others. They were not assertive enough to declare that India was at par with, and in some respects, superior to the West.

It was Dayanand Saraswati who, through his militant approach, made Indians realize for the first time that they were heirs of a splendid heritage, that they were a great nation in their own right. He taught them they must adhere to their own religion, must be proud of their own hoary culture, and must cultivate their own language. He was the first among leaders to give this concept of Swaraj, and the first to proclaim that good government could be no substitude for self-government. He hailed from Gujrat, yet he made Hindi, the medium of his propagation of the Aryan faith. He was the man who gave the slogan of Swadeshi and Boycott and aroused national spirit. This burning patriotism of Dayanand made Indian nationalism more broad-based and brought it nearer to the masses. It prepared the background under which the nationalist and extremist schools flourished. The attention of

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Maharishi Dayanand was not confined only to the religious and cultural regeneration of India, he also gave birth to those concepts which became the basis of the Indian nationalism after 1905.

Swami Dayanand gave the war cry of 'Swaraj is our birth-right.' He held that India should belong to Indians. In the country of Dayanand's ideals there was no place for Europeans; Indians could manage everything far better than Europeans. Dayanand believed : "It is a religious duty to get rid of Europeans and all the evils that attend them. The better a man understands his religion, the more clear will be his perception that Europeans and European influence must be rooted out." From his early days Dayanand fully realised the woeful slavery, both mental and physical, into which the country had been thrown by the circumstances. The slavery, according to him, was also traceable to false religious notions and practices prevalent among the masses steeped in ignorance. Religion had always an irresistible fascination for the Indian mind. He openly said that unless sectarian theological citadels were attacked and the priesthood was mercilessly arraigned, there would be no freedom in the country. Dayanand pointed out the causes of political bondage of India in the following words : "On account of our misfortune, idleness, negligence and internal dissensions, not to speak of other countries, even in India itself, the Aryas have no independence, free or fearless Government of their own. At present whatever little there is foreign-trodden. When evill days come, the people of a country have to bear many hardships. However good others may do, self-government is the best government." At the time of the advent of Dayanand the greatest problem before India was the realisation of her political freedom. He realised that without this freedom it was impossible to give effect to any broad scheme of social and economic reconstruction based on the fundamental rights and traditions of the country. Hence he wanted freedom, freedom in every sense, in every field.

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Dayanand clearly brought out the differences between 'Suraj' and 'Swaraj'. It was claimed by the English educated people of India that the British Government was the best possible Government. Dayanand did not waste his time in controverting this claim. He compared 'Suraj' with 'Swaraj' and said that no foreign Government, however, good could ever equal self-Government. This was the time when nobody could dare to put forth the meaning and lesson of Swaraj. Dayanand died in 1883. His **Satyarth Prakash** was written long before his death and was first published in 1875. The Indian National Congress came up not as a Swaraj-demanding party but as a petitioning body for some share in the Government of the country. It was in 1906 that Dadabhai Nauroji spoke of self-Government in his famous presidential address at the Calcutta Session. Therefore Swami Dayanand's talk of Swadeshi Raj at a time when the country was so backward in political consciousness, bears significance. It was he who first of all taught the lesson of Swaraj and took it as the birth-right of men. He had given the slogan 'India for the Indians'. This slogan became the basis of the Indian National Congress during the Calcutta Session. The Session was remarkable for the slogan Swaraj which Dadabhai gave and which at that time caught the people of the country in a frenzy of effort for the attainment of that ideal. The background of the demand of Swaraj was prepared by Dayanand and it was left to his countrymen to struggle for it. Dadabhai fearlessly demanded this right and claimed for Indians in India the same control that English men had in England. The whole matter can be comprised in one word 'Self-Government' or 'Swaraj' like that of the United Kingdom or the colonies. Thus the spirit of Dayanand influenced the Calcutta Session and other sessions of the Congress afterwards. Now the Congress leaders fully realized that "Self-Government is the only and chief remedy. In self-Government lie our hope, strength and greatness.

Dayanand believed that without the sense of self-confidence

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Swaraj could not be achieved. During his time the political good-fortune was not in favour of India. Many misfortunes, political and others were shadowing India. India was under the sovereignty of the British. Religions of foreign contries were prevailing. Education was crippled and multilated, it was made expensive and was officialised. At this critical juncture Dayanand stimulated the sense of self-confidence and like a soldier of light, Warrior in God's world, a Sculptor of men and institutions, a bold and rugged Victor of the difficulties, he faced the misfortunes of India and revealed to Indians their past glory for stimulating the sense of greatness and self-confidence in them. "Know Thyself India" was his clarion call. Vedas were their guide. The so-called educated India was being swept by the West. "Know Yourself", the Saviour thundered. "Surrender not your souls", he called out to the Indians, "Your salvation lies not to imitation, but in being yourselves." He was a force-giver, confidence-builder to the Indian soul and mind. He was confident that if Indians become politically conscious and physically strong, then Swaraj was not far from them. Political freedom, then, would follow as a necessary consequence. If the people accept the Vedic religion as their national religion, then Swaraj is not far from them. Dayanand, in fact was a creative artist as well as a stern critic, a destroyer of foreign religions as well as a builder of Indian Nation. "The general tenor of Dayanand", says Mr. P. Harrison. I.C.S., District Magistrate of Allahabad, "seems... to be rather as exhortation to reform, with perhaps a view to the ultimate restoration of Government to native hands. His exhortation and prayers are not for the immediate overthrow of the foreign rule, but for such reformation as may perhaps enable the Hindus in the future, to govern themselves." Thus Dayanand along with his Samaj roused amongst the people a profound sense of self-respect and self-confidence.

The ideas of Swaraj and self-confidence have been fully discussed in the Sixth chapter of the **Satyarth Prakash.** He has

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discussed the duty of the State and in discussing this he has given the idea of Swaraj. According to him the State should educate all for its own protection and continuity. Just as the Brahmin should be profoundly learned, in the same way a Kshattriya should be well-educated and highly disciplined, and should protect the kingdom with justice. It should be kept in mind that the English Government was not imparting education to all and in doing so the Government was snatching the right of education from the general mass in India. The British Government was an absolute Government. Dayanand stood against the absolutism; stood for democracy. He fearlessly said that the governor and the governed should co-operate in fostering prosperity and enlightenment by establishing a board of education, board of religion and board of politics and by providing men and women with education, liberty, piety, training, wealth, etc. The English rulers were so selfish that they could not seek co-operation even from the deserving men of India. The Swami criticised this policy of the rulers too and said that rulers should take co-operation at least from the deserving candidates for the smooth running of the Government. The absolute British Government was plundering India's wealth and like a lion was devouring Indians. In pointing out this, Swami Dayanand warned Indians to be conscious of such a rule and the rulers who were responsible for bringing ruin and untold miseries upon them. "The absolute monarch", says Dayanand, "intoxicated with power ruins the subjects and eats them up. There should be no absolute and unrestricted power. Just as a lion or other flesh-eating beasts kill and devour fat and well-grown animals, similarly an absolute monarch destroys the State. He does not allow anybody to outgrow himself, he robs the wealthy persons by dealing out unjust punishment." Thus while political discontent was enraging people from end to end of the country, Dayanand, pointing out the general duties of a State, was creating forces of Indian national renaissance, was braodening

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the minds of the people and was opening the windows of their hearts to the new breezes of freedom and liberty and to the feelings of higher values of life and the country. India began to pass through an intense period of self-anlysis and of a cultural and intellectual awakening.

Victory as this great political thinker opines, was not everything. He accepted that though the English had conquered India, the Indian people should not submit to humiliation. He held that if the rulers were unjust and tyranical, the victory had not got any value for them. Fire-arms, guns, cannons, bows and arrows, swords etc. might not attend unjust and condemnable people.

Dayanand gave the true meaning of law too. He criticised the law-making policy of the government. Undoubtedly the English Government passed many laws, but laws were under the Government. The Government used to change old laws from time to and passed new laws according to their convenience and political situation of India. The king was the maker of law and not laws of the king. This was responsible for bringing anarchy and chaos in the country. The thinker advocated the establishment of a strong administration. The English laws protected the English people only and not Indians. They stood for imperial expansionism. Dayanand held that such laws would never liberate a slave country, would never bring Swaraj. He pointed out the importance of law to the Indians thus : "Law is the real head, law is the real ruler, law is the administrator of justice, law is the actual governor...law governs the king, law protects the subjects, law wakes when men are asleep ; therefore wise men hold that law alone is religion." He further said that "law administered thoughtfully gives the people all-around happiness. Law applied thoughtlessly ruins them all." He taught the rulers that if law was not properly used they might lose their very existence.

Intellectuals of India examined the laws of the Govern-

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ment taking Dayanand's conception of law into cosideration and found that the Government was misusing laws and capturing India step by step. He stood against the ruler who tried to weaken the people, whether he be indigenous or foreign.

During the period of Swami Dayanand Indians were bearing the burden of both political and economic slavery ; were being made to pay heavy taxes. On this Dayanand said that the annual taxes should be collected through honest persons and the kings and the other officials of the State, the king and his assembly, should bear two points in mind : firstly, smooth carrying on of Government work, and secondly the well being of the people.

Dayanand, thus, may be regarded as a pioneer in the renaissance movement in India. His writings and active participation in the process of regeneration and rejuvenation of India have become a source of inspiration to his countrymen in their struggle for emancipation and cultural advancement of the nation. Under his leadership the Arya Samaj became the Church militant in the country. Like Rousseau of France he believed that all men by nature were equal. Rousseau and Marx provided the philosophical background to the French and Russian revolutions respectively. Dayanand through the Vedas, provided moral and social background to the Indian nationalism. He insisted on the moral purification of the individual and the necessity of social reconstruction.

The ideas of Swaraj and self-confidence flew side by side like two distinct streams, meeting sometime at one place. A good number of Arya Smajists began to preach the idea of Swaraj. One Sham Lal of Lahore wrote for the **Arya Gazette** of May 9, 1907 in these words : "If we wish that our country also should become free like America, it is necessary that we should imbibe the spirit of sacrifice. The time will come, (rather) it is bound to come when we will float in the stream of liberty". Hari Nath Mukherjee of Ludhiana, Mahatma Hans Raj of Lahore, Ram Chand of Sialkot, Devi Chand of

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Hoshiarpur, Lala Lajpat Rai of Lahore— all favoured and accelerated the idea of Swaraj. Likewise the magazines of the period such as **India. Vihari, Hindustan, Hitkari**, and others cried for Swaraj.

Dayanand Saraswati laid stress on the Swadeshi and he is regarded as the first advocate of this movement though it got its strength with political colour after the partition of Bengal. He was of opinion that the ordinary requirement of any country should be supplied within that country. He along with his followers realised the deplorable economic condition of the country and finding that the British Government was not likely to protect the industries of the country, started Swadeshi movement. It was essential for the reconstruction of the economy as well as the social and political unity of India. One great complaint which Swami Dayanand had against the Brahmo Samajists was their love for foreign things and their apathy for Swadeshi cloth, Swadeshi things and their own culture. We are informed that earlier leaders learnt the first lesson of Swadeshi from Swami Dayanand ; it is a fact that Dayanand was a smybol of Indian-India and was an Indian to the core. His Swadeshi view proves that the spirit that breathed in him was essentially indigenous and both in his ideas and his methods he was completely an Indian. An ardent advocate of Swadeshi, once at Wazirabad Swamiji asked for knife, and when a foreign made knife was brought to him, he indignanty remarked that it was a pity that Wazirabad could not supply him a knife of native manufacture.

Dayanand's Swadeshi movement became the rallying cry all over India, and his supporters advocated in favour of Swadeshi and the national struggle for freedom began to extend from classes to masses. Lala Lajpat Rai delivered a series of lectures in order to promote Swadeshi movement in Punjab. In one meeting he appealed to the students to shed their blood for the promotion of the Swadeshi idea. He said : "Young men, your blood is hot. The tree of the

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nation calls for blood. It is watered with blood...Let us forget our individuality for the sake of national progress...students have written the world's history in red-coloured letters. The old cannot achieve what the young can do. Let us crown our national and Swadeshi movements with cupola of martyrdom, so that the time may come for us to be reckoned among the nations of the world. If young men so resolve, we shall assuredly live and no one will kill us." While delivering a lecture at Allahabad on the 'New Spirit' he advised his countrymen to boycott British courts and start Swadeshi Panchayats for the adjudication of their disputes. He presided at the All India Swadeshi Conference in Surat in 1907 and appealed Hindus and Muslims to unite themselves for the success of the movement. As a devoted member of the Arya Samaj, he was a votary of Swadeshi long before it become a popular slogan and political weapon of the Indian National Congress. The economic emancipation of India was dear to him and for this he considered self-reliance and self-help as essential as for political freedom.

Besides Lalaji, a band of other Arya Samajists took the task of popularising the Swadeshi movement on their shoulders. Sunder Lal, Babu Pyare Lal, Ram Dutta, Birendera Nath Brahmachari, Amar Nanda Swami and others popularised the idea of Swadeshi movement. Similarly Journals like **The Sat Dharm Pracharak, The Arya Gazette, The Punjabee, The Arya Messenger** etc. appreciated the Swadeshi and appealed to Indians to take active part in the movement.

Dayanand's scheme of national regeneration did not ignore the necessity of **lingua franca** for India. He felt that Hindi being the most extensively spoken and understood of all the regional languages, and having the advantage of being based on the most scientific alphaphet, could be given that high place. Although himself a Gujarati, he abandoned the language of his province in fauour of Arya **Bhasha** and wrote the **Satyart. Prakash** in that language. He wrote the commen-

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taries on the Vedas in Hindi, an epoch-making attempt in the intellectual history of India. The non-Brahmin sections received a new sense of intellectual self-confidence. Dayanand did not have any training in Western knowledge; he was a product of Sanskrit learning. His nationalism appealed to the Western educated Indians; the learned **Rishi** in him influenced the masses. Dayanand taught and lectured in Hindi which enabled him to reach the Indian masses.

Dayanand helped to make Hindi the national language of India. He realised, as most of the educationists have begun to realise even these days, that Indian students should not be plagued with a foreign medium, and that all instruction should, as far as possible, be imparted in the country's own language. He never wanted that the study of English should be neglected: he only wanted the 'vernacular of the country' to take its proper place. He wanted all Indians to be conversant with their own language, culture and traditions lest they should be anglicized to such an extent, that they should know more about Bacon and Mill than about Kapila or Patanjali. With this object he tried his best to give a new impetus to Hindi and Sanskrit.

After the demise of Dayanand his disciples continued to enhance the respect and glory of Hindi. This was to have the support of leaders of the Indian National Congress including Mahatma Gandhi. In fact, the literary history of Hindi gives Dayanand the foremost place among the patrons of that language in the monern age.

For the advancement of Indian languages, Arya Samajists like Sunder Lal, Pandit Jugal Kishor, Lala Lajpat Rai and others did yeoman service. When Lalaji formed Hindu Elementary Education League and announced that the instruction to the students would be given in Hindi, it aroused a considerable amount of controversy in the Press. But Lalaji's decision was firm. Similar opinions were expressed by the contemporary journals and magazines too. **The Tribune** of

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August 28, 1911, appreciated the view and opined that the Hindi was the only language which could become the national language of India. **The Prakash** of September 5, 1911 published an article written by Lala Lajpat Rai in which it was stated that Dayanand adopted Hindi as the medium in which he preached his message to the countrymen and directed his followers to spread and promote Hindi. Therefore it would be well if all Indians adopted Hindi as their language. The **Abhyudaya** of Allahabad and The **Arya Mitra** of Agra expressed their opinions and urged that Hindi should be the medium of instruction in all schools and colleges.

Dayanand's militant view gave a radical content to Indian nationalism. The apostles of this new spirit were Lokmanya Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai and Aurobindo Ghosh. The Tilak School which emerged from the Dayanand school began to change the political outlook of the English-educated Indians and played an important role in national movement. This new leadership of Tilak school desired a radical change, a revolution in the system of Government which was expressed by the term "Swaraj" and "Swadeshi" which it now demanded and which became the goal of Indian political programme. This new school demanded social equality and political emancipation as its birth-right. The leaders of this school drew sustenance from India's heritage and appealed to Indians by invoking religious patriotism. Unlike Raja Rammohan Roy and Surendra Nath Banerjea, they rejected the idea of England's providential mission in India as an illusion. Tilak with his friends stood against English loyalty and held that revolution was but rapid evolution in place of gradual reform. The extremists did not use English political ideas as their weapons for arguments and petitions but employed speech and pen as their weapons for concessions and abhorred the use of the sword. They blostered up India's past and advocated militant struggle, not debate. At the same time they regarded the British Government

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of India as a system of despotic alien rule and strove to free India from British rule. Tilak renewed the ancient glory of India by starting Ganpati and Shivaji festivals. Tripuri Chandrapal looked upon the reawakening of the national consciousness as the revival of the ancient idealism of the **Sakti** Cult. Lala Lajpat Rai, a staunch Arya Samajist, followed the path of Dayanand and popularised the Vedas and Hindi. Aurobindo Ghosh had also firm faith in the philosophy of Swami Dayanand and like the Swami found all roots of wisdom and science in the Vedas. On this point he even went one step further and said : "I will even add my own conviction that Vedas contain other truths of the science the modern world does not at all possess, and in that case, Dayanand has rather understated than overstated the depth and the range of the Vedic wisdom." Then the philosophy of Dayanand gave birth to a new spirit and the extremist group and the militant nationalism was steeped in a religious spirit. The alliance between nationalism and religious revivalism gave people a new feeling of manly self-reliance and a determination to resist foreign domination and to undergo suffering, make sacrifices if necessary.

"Dayanand was a great man", says Harbilas Sarda, "like Krishna, Buddha, and Jesus who raised the moral level of mankind and tried to promote human welfare." It was he who held a high ideal of conduct for people to follow and ceaselessly worked to lighten their burden and to remove the injustices, the sufferings and sorrows of India (also of the world) by banishing ignorance and guiding them towards truth, light and happiness. Besides, political independence was one of the first objectives of Dayanand. Indeed, he was the first man to use the term 'Swaraj', he was the first to insist on people using only Swadeshi things and discard foreign goods. He was the first to recognise Hindi as the national language of India. He was, in the words of O' Malley, an Indian out and out who adopted Hindi and waged a war against bad practices.

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The inspiring political message of Dayanand had marvellous effect on his followers. Not only during his life time, but even after his death, we find them (the Arya Samajists) following their master with utmost devotion. They joined the national movement in pretty large number all over India. Giving an account of their activities in the Punjab, in the beginning of 20th century, Sir Denzil Ibbetson, the Lieutenant-Governor remarked : "I have been told by nearly every District Magistrate of the Punjab that wherever there was the Arya Semaj it was the centre of seditious talk. Later, Sir Michael O' Dwyer, his successor, expressed similar views : "It should be noted in the fairness to the orthodox Hindus," he said "that while the Samaj does not include perhaps more than five per cent of the Hindu population of the Punjab, an enormous population of the Hindus convicted of sedition and other political offences from 1907 down to the present day (1919) are members of the Arya Samaj." Similarly, the Arya Samajists took a leading part in the national movement in Rajasthan, Uttar Pradesh and Madhya Pradesh. Many scholars, like A.De Rein-Court, for instance, suggest even the political agitation in Bengal in 1905 was influenced by the Arya Samaj.

Such eminent leaders and freedom fighters as Lajpat Rai (1865-1928), Ajit Singth (died in 1947), M.G. Ranade (1842-1901), Swami Shraddhanand (1857-1926), Bhai Parmanand (1874-1948), Shyamji Krishna Varma (1857-1930), Indra Vidyavachaspati (1889-1960), Bhagwati Charan (1930), Bhagat Singh (1907-1931), Ram Prasad Bismil (died in 1927), Boshan Singh (1894-1927), Gainda Lal Dixit (1888-1920), Madan Lal Dhingra (1887-1909), Balmukand (1880-1915), Murli Dhar (1830-1923), Deshbandhu Gupta (1910-1951) and a host of others were either followers of or influenced by Dayanand and his Arya Samaj sometime or the other. Thus there is truth in what an official statement of a highly placed British bureaucrat of Punjab records : "The Arya Samaj : its creed is nationalism

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and national politics appeals to its members."

Laja Lajpat Rai was one of the three leaders of Indian extremism. The teachings of Dayanand had greatly influenced him and he joined the Samaj in 1882. This was a turning point in his life and he always looked back on this event with pride and gratitude. His attachment to the Samaj was not based primarily on its religious dogma; he was drawn to it by its nationalistic nutlook, its social reform programme and its educational mission. The Samaj stimulated his patriotic impulse and the spirit of self-sacrifice, self-reliance and self-help. This was why he became a true follower of Dayanand Saraswati and a sincere patriot, great philanthropist, educationist, religious reformer and social worker. It was Samaj which prepared him for the larger and more vital field of political work.

Lalaji joined the Indian National Congress in 1888 A.D. and soon became one of the foremost public man and speaker of his time. As a public speaker he and Llyod George were together and they had equal capacity for rousing the indignation of the masses. Like other extremist, he too was an ardent patriot, was proud of his country, her civilization, her literature and her great place in the world's history. He believed that India was destined to have a great future, commensurate with her great past. But then she was a subject law, ruled by a foreign power, her own people having practically no voice in the direction of their own national affairs or the shaping of their future destiny. He was pained to see such deplorable conditions of India. He too accepted Swaraj, Swadeshi and Boycott as the new religions of India. During his stay in London he had witnessed some mass demonstrations and he advocated the use of such instruments to create an effect on the Raj. He wanted a change in the nature of the Congress programme to make it acceptable to the people and to secure their support for the national movement. In a letter to Babu Ganga Prasad of Lucknow, he wrote: "Unless you are pre-

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pared to change the nature of your (Congress) movement in this direction you are not likely to make any progress towards political freedom at all and I am sure that if the Congress will not take the initiative in this matter some other movement may have to be set up to do the same and then the Congress will dwindle into insignificance."

Like his Swami, Lala Lajpat Rai was a nation builder. He asked Indians not to depend on outside help or to beg for political concessions from their British rulers. He said that an English man hated nothing like beggary, and that a beggar deserved to be hated. He was of opinion that "nations are by themselves made." He was ready to welcome cooperation and guidance but not patronage of foreign countries. Under the impact of Dayanand's view he enhanced the idea of superiority among masses. Once he had declared : "We are inferior to none of the earth.....in no department of associated life or private life are we inferior to any nation in the world. What are we inferior in ? We have been inferior in the capacity to unite. we have been inferior to a certain extent in adaptation to the modern requirements, we have been inferior in learning the lesson of modern diplomacy." As a nation builder, he demanded sacrifices. He declared that the basic problem of India could not be solved by speeches and resolutions only. What was needed was preparedness to undergo sacrifices for the cause of the country. He, therefore, strongly disapproved of begging for rights and insisted that rights should be claimed.

Dayanand had defined Swaraj, Lalaji demanded it. Lalaji said that 'a man who had a rich soul would be able to cut this chain. A man without a soul was mere animal. A nation without a soul was only a herd of dumb driven cattle, and such were the Indians of the day.' So he encouraged hisc ountrymen to take steps against the British Raj and shed blood for Swaraj.

He also claimed that the historical and religious unity of India embodied the basis of our nationalism and that it was a

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mistake to attribute the development of Indian nationalism solely to modern Western influences. He argued that all Indians should share the feelings of nationalism as the one ideal which would be sufficiently broad and extensive to include all who took pride in one common name, common ancestry, common history, common religion, common language and common future. If this was lacking, Lalaji argued, it was still sufficient for the growth of Indian nationalism if all Indians, irrespective of their differences, would at least share a sense of unity in struggling together against a common enemy.

Lajpat Rai advocated Hindu-Muslim unity and appealed to both communities to be united with a determination to win Swaraj. He lectured on Hindu-Muslim unity at several places and created a friendly feeling among the persons of both the communities. In one lecture delivered at Bombay on February 20, 1920, he said : "My friends, I must tell you that henceforth we should recognise it as a fundamental doctrine that the unity (between the two) will be a great asset to our political future. In this unity we shall not be guided by the temporary benefits of this community or that. We shall not adopt it as a measure of political expediency. But we shall adopt it as a fundamental doctrine of our faith to stick to our death-beds until we win our freedom. Even after that we shall live in this country as brothers, determined to work together, determined to resist together and determined to win. Thus is one of the fundamental doctrines which we must adopt as the first article of our political faith.

Lajpat Rai imbued 'new spirit' in social field also. To him and his Arya Samaj 'reform was revival and revival was reform'. To him social efficiency was the key to national prosperity. The question of social reform was of paramount importance to national life and the entire future of the nation depended upon the amount of social efficiency secured and displayed. He loved Aryan greatness, Vedas and Vedic religion,

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and uplift of women.

Lajpat Rai, thus, occupies a great place in the history of Arya Samaj and in the national movement of India. In the words of Mahatma Gandhi, Lalaji means an institution. From his youth, he made it his religion to serve his country. He loved his country, for he loved the world; the nationalism was part of internationalism. He was an ardent social and religious reformer.

Living in the arena of the Indian National Congress, Lajpat Rai fought for Congress movement. He made his association with Congress from the Madras Session in December, 1887. He wrote open letters to Sir Syed Ahmad Khan who had adviced his Muslim fellow brothers to keep themselves aloof from the Conrgess. When the fourth session of the Congress was organised at Allahabad under the presidentship of George Yule, Lalaji attended it and received praise from the senior Congress leaders. During the session he delivered a short speech in which he criticised the view of Mr. Khan.

Lajpat Rai joined the 9th Congress held at Lahore in 1893 where he met Bal Gangadhar Tilak for the first time and became his friend. He was very active during the session held at Calcutta in 1901 A.D. He called upon the national organisation to shed off its festive character and undertake serious business instead of 'utterances of plausibly worded platitudes and well-disguised common places.' He had published two essays in view of the approaching Calcutta Session. In the first article entitled 'The Economic and Industrial Campaign in India', he blamed the Government and the prominent leaders of the Congress for the poverty of India, and in the second article—'The Coming Indian National Congress : Some Suggestions'—he criticised the character, method and aim of the Congress. He criticised the Congress for projecting false unity in its anxiety to speak for the whole India—for Hindus and Muslims—while a good many of them did not sympathise with the Congress. He suggusted that the Congress should be

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a bold Hindu political organisation, instead of posing as an all-embracing body which jeopardised the chance of creating a united front of Hindus. He in the same vein attacked the National Social Conference.

Lalaji went to England with Gopal Krishna Gokhale in 1905 to bring the claims of India before electorate in London, he delivered his first lecture at the meeting of the National Democratic League which was strongly resented by Sir Henry Cotton. During August, 1905, he addressed a meeting of the Liberal Party at Kettering and that of a Labour Party in Lincolnshire. Also he went to America to address meetings at New York, Philadelphia and Boston. He became militant in his view and joined the Tilak school. As an extremist leader in the Congress he opposed Moderates and demanded Swaraj. Later on he joined non-coperation movement at the call of Mahatma Gandhi. On October 30, 1928, Lajpat Rai along with Madan Mohan Malviya headed a a procession at Lohore against the Simon Commission in which this elderly statesman was so severely beaten by police that he took to the bed and passed away on November 17. He left a legacy for his friends, admirers and countrymen whom he had loved and for whom he had given his life, It was the legacy of rich patriotism, relentless campaign for freedom and of an ardent zeal for social reform..

Swami Shraddhanand, always a 'problem' for the British Raj, was the second Arya Samajists who greatly accelarated the tide of Indian national movement. He was deeply influenced by the teachings of Dayanand which he followed throughout his life. When he joined the Arya Samaj in his youth, everyone welcomed him warmly. One of the elders remarked at that time that "this young man will infuse a new spirit into the Arya Samaj." This remark proved true.

Swami Shraddhanand saw the progress of India in social progress and he carried forward the ideals of the Samaj in both social and political fields. He was very sympathetic

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towards women and wanted their progress and emancipation. He stood against purdah system and asked his wife to discard it. He also believed in educating girls and sent his his eldest daughter to a local girls' school in Jullundur, run by a Christian Misson. He also founded a girls' school with the help of Lala Dev Raj which came to be known as the Kanya Mahavidyalaya. He started a newspaper entitled **'Sad Dharam Pracharak'** and began to spread the educational and social ideas of the Samaj. This paper rendered a great service to the cause of the Samaj. After coming in contact with Dayanand Saraswati, he decided to start a crusade against all obscurantism in the Indian society, to revive the ancient Vedic culture of India. It was the Arya Samaj which taught him to sacrifice his life for the sake of religion and Swaraj. It was the Samaj which taught him to be proud of Aryan greatness. In brief he learnt all his lessons in public life from and in the Arya Samaj.

The best way to revive the Aryan culture was to found a Gurukul. It was to be a kind of college where boys were to be taught from the age of six to twenty-five, as per the ancient Aayan ideal of education. It was a new idea though there were many obstacles in the way of its establishment, yet Shraddhanand's zeal and determination overcame all obstacles. He collected a huge sum of money and established the Gurukul at Kangri near Hardwar in 1902. Hindi became the medium of instruction and the students, living the life of Brahmacharya, began to learn the ancient culture. This was an autonomous institution, and he remained its Governor till 1921.

Swami Shraddhanand was a social worker as well as a militant monk. As a social worker, he helped the people in their distress in Garhwal district during the time of famine in 1918. He distributed grains there. He brought non-Hindus into the fold of Hinduism and established All India Shuddhi Sabha. He was also an active promoter of the **Sangathan**

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movement in India. In Rajputana he converted several non-Hindus to Hinduism. He loved untouchables and was an uncompromising champion of their cause. He organised **Dalit Uddhar Sabha** at Delhi and tried to raise the status of the depressed classes. He was also the supporter of the Hindu-Muslim unity and he tried to do it with the help of the Indian National Congress. As a militant monk, he was a man of action and, therefore, rather intolerant of the politician's methods of endless discussion and glorious inaction. He was aggressive in the sense that he did not shirk challenge and was indifferent towards criticism or ridicule. He was essentially a seer because he was ahead of himself and made his contribution in the shaping of a culture. He loved Hindi, yet he accepted English as the medium for expressing his thoughts. His **Liberator**, an English weekly, greatly infused vigour and courage into the heart and mind of Indians. Like Swami Dayanand, Swami Shraddhanand was impatient to secure Swaraj and to put in a real fight for obtaining it. This was why he took active part in the national movement, fought against Rowllat Act and worked for Hindu-Muslim unity. He even sacrificed his life in this battle Swaraj. C.F. Andrews rightly observes that he proved himself a hero of the Aryavarta.

Swami Shraddhanand was the second man from the camp of the Samajists who joined the Congress in 1888 and was appointed the Secretary of the Jullunder Congress, a local unit. He delivered ten to twelve lectures on aims and objects of the Congress at different places of the Punjab. But after the Lahore Session of 1893 he separated himself from the Congress keeping the notion in his mind that the Congress was doing nothing to strengthen the moral character of the people. He concentrated his energies on the preaching of one God and on laying the foundation of the Gurukul.

The Swami attended the Lucknow Session (December, 1899) and placed his Gurukul message before the politicians. But he got disappointment because nobody could give ear to

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him. For the next six years he did not attend the Congress Sessions. In the next year (1907) he tried to sweeten the relation between the Moderates and the Extremists when the Surat Session was summoned. He also took part in the Allahabad Session in which he delivered a lecture on untouchability and tries to impress upon the delegates and visitors on the necessity of giving the untouchables full social and religious rights as a matter of pure justice. In 1916, he again attended the Lucknow Congress and stressed on Hindu-Muslim unity. When Mahatma Gandhi started *Satyagrah* Movement, Swami took active part in it to make *Satyagrah* successful. He made a proposal to start panchayats and to boycott the British Courts : to prepare at least ten districts for refusal to pay land revenue and taxes simultaneously by October, 1919. As a Satyagrahi, he lectured at different places at Delhi. His first public connection with the Satyagrah Movement was on March 7, 1919 when a public meeting was convened in the Congress **pandal** at Delhi to protest against the Rowlatt Act. When the movement took accelaration and Gandhiji was under arrest, Shraddhanand extended the movement through the agency of the Arya Samaj. He addressed a meeting on April 11, 1919 on the banks of Jamuna and urged people to be ready to follow the path of Mahatma Gandhi. On his forceful speech at Pataudi House the Delhi administration ordered under Rule (3) b of the Defence of India Rules that the Swami should reside at a specified place in the Central Provinces. The Swami passed away on December 23, 1926. Pandit Jawaharlal Nehru paid his homage in these words : "The end of that year (1926) was darkened by a great tragedy..... Shraddhanand was assassinated by a fanatic as he lay in bed. What a death for a man who had bared his chest to the bayonets and marched to meet the fire. Nearly eight years earlier he, an Arya Samajist leader, had stood in the pulpit of the great Jama Masjid of Delhi and preached to a mighty gathering of Muslims and Hindus of unity and India's freedom."

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Besides these two, Dayanand inspired quite a large number of men and women who did not hesitate to sacrifice their lives at the altar of religion, nation and for humanity. Pandit Lekh Ram stands alone who won the hearts of millions. "It was Swami Dayanand" opines Sat Dharm Pracharak, "who with his stentorian voice woke the sleeping natives from their deep slumber, and who, while disseminating the light of Vedic religion, created a desire in their minds to seek the truth. The commotion that was thus created in moving world quickly have subsided if the Swami had not ended his career by sacrificing himself at the altar of religion. The sacrifice of the Swami created several obstacles to surmount which it was necessary that some smaller sacrifices should also be offered, one of which was Pandit Lekh Ram, whose martyrdom bears testimony to the grandeur of that religion."

Lekh Ram, a true follower of Swami Dayanand, critised Islam and supported the Vedic religion. He was assassinated by a fanatic in March, 1897. In his death not only the Samaj but also the national army lost its 'commander-in-chief' and was left without a head to guide its movements.

Mahatma Hans Raj believed in evolution and advocated urgent social reforms. He opposed caste system and fought for the rights of the depressed classes in Malabar. He also opposed the child marriage and did not allow married boys to study in the D.A.V. College, Lahore of which he was the Principal. An ardent champion of widow remarriage he was partly responsible for the legislation permitting widow remarriage among the higher class in Nabha State. He also accelerated the process of female education. He presided over the National Social Conference held at Amritsar in December,1919, and spoke on "Social Reform : Necessary for Hindus." In his address he appealed to the audience to take part in a crusade against poverty and to be considerate enough to the untouchables. He advocated national education and advised to learn Western sciences and literature. He was the first educationist who

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introduced sports in his college. He founded a Young Men's Samaj in the college in 1896 whose members undertook to lead an active Arya Samaj life and distinguished themselves by a spirit of service and and self-sacrifice. He established schools at Jullundur and Hoshiarpur and a college of Indian Medicine. He presided over the Punjab Educational Conference in 1918 and advocated that primary education should be made free and compulsory for all.

Bhai Parmanand was an avowed Samajist. As an Arya missionary, he travelled extensively in the continents of Africa, Asia, America and throughout India. He was a social worker and from time to time he lectured on topics like "Social Reform", "Swami Dayanand and his work. "The Arya Samaj and its workers." In all his lectures he pointed out the merits of social reform and thus popularised the gospel of Dayanand.

Ram Bhaj Dutta was a lover of Vedic religion. He took part in the **Shuddhi** movement but was in favour of Hindu-Muslim unity. On March 27, 1907, he delivered a lecture on Hindu-Muslim unity in a meeting held at Lyallpur and said : "Do not think that we are so many doves. We are lions. It is easy to break a finger, but combined into a fist they cannot be broken. So make yourself a fist."

Likewise Srimati Purani Devi, Agyavati Devi, Pandita Gaitri Devi, Sarla Devi and others worked for the Samaj and the nation.

The Arya Samaj movement greatly influenced the Indian National Congress. The views of Dayanand on social reform and religious revival were adopted by the leaders of the Indian National Congress. The Congress was bound to include social and religious problems in its agenda because political freedom was out of hand without the social progress. Before the birth of the Congress the socio-religious movement and the social reform had become a national problem. Hence the Congress not only adhered to political reform but to social reform also.

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In fact the National Congress outgrew in political form and for its ideals took cue from the social organisations. Without the active support and sustenance of the social institutions, the Congress could not have become popular and reached the grassroots so soon. The Congress thereby not only became a mouth-piece of the social organisations, but also could not shed its social character nor abandon its social base altogether.

Even before the birth of the Congress, grew the larger problem of the society and the idea of unity. The social reformers pointed out the social discrepancies and demanded a total organisation. The Congress felt that no miracle like freedom could be built upon the quick-sand of social slavery. It was this realisation which helped the formulation of a clearer idea of political freedom. Thus the social factors became an integral part of the nationalist movement. It was imperative that the institution of caste, one evil of the society, must give way for progressive ideas of liberty and democracy. The efforts of the Dayanand and his Arya Samaj were highly admirable in this respect. The Arya Samaj movement was national not in the sense that it sought to strive for the political emancipation of the country, but in the sense that it was organised and led by the people of the country and was grounded in the ancient culture of the land as against the cultural domination of the West.

The Arya Samaj, as we have seen, gave its two big leaders—Lala Lajpat Rai and Swami Shraddhanand to the Indian National Congress Movement who, as Congress workers and members, advocated social reform, Swadeshi and political emancipation of India and gave their best assistance to the strengthening of the Congress movement. Though working in the circle of Congress leaders, Lajpat Rai always considered and felt that the Arya Samaj had a more modest sphere than the Indian National Congress and the former was more responsible for arousing the national spirit in the country. There was, according to him, wide enough field in the Arya

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Samaj for a patriot, pure and simple, to do as much practical good to the country. The Indian National Congress had been demanding rights, but the Samaj had been preaching the lesson of duty; the former had taught the people what their political desires and aspirations should be, but the latter had fitted them for the task of obtaining their rights; the Congress found fault with the Government, but the Arya Samaj had induced the people to find out their own shortcomings; the Congress made the well-being of the people depend wholly on the generosity and kindness of Government; but the Samaj tried to build up people's character, i.e. to implant resolution perseverance and morality in them; the Congress was for bringing about a change in the treatment of the ruled by the rulers, but the Samaj was for fostering the natural process of the advancement of a people. Finally the Congress gave it out that its object was to secure Swaraj or self-government, whereas the Samaj was born 'with a permanent swaraj or self-government' which had already attained perfection and was prevalent throughout the country. Decidedly the Samaj was a bigger organisation which influenced the Indian National Congress Movement.

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IX

The Attitude of the British Govt. Towards the Arya Samaj

NO ORGANISATION HAS BEEN so much misrepresented and misunderstood as Dayanand's Arya Samaj. It was in 1907 that the Samaj first faced criticism and condemnation. The Conservative Imperialists, fanatic Christian missionaries and Muslims attacked it. The Christians and Muslims played a great role in condemning the Samaj and in proving it as anti-British. The Samaj first evoked, says Soma Deva, the Editor of **The Prakash**, opposition from the Hindus themselves who were hostile to its radical approach. But in the meantime when Christians and Muslims discovered that the Samaj also aimed at putting down the evils bred by non-Hindu religions, and that it would not hesitate to absorb even them, they began to oppose it and misrepresent before the Government; Muslims felt still more exasperated at the conduct of the Arya Samaj in purifying Hindu converts to Islam by admitting them back into the Arya fold. They left no stone unturned to oppose it by every means at their command. The Arya Samaj also experienced strongest opposition from Christians. Christianity had been claiming a very large number of Hindu converts; but after the birth of the Samaj, very few Hindus could be persuaded to embrace that faith while even those who embraced Christianity were reclaimed by the Samaj. Finding however, that they could not injure it by their speeches or writings, Christians began vituperative attack against it and in this effort they achieved a good measure of success owing to their influence.

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Now the British rulers of India were never free from suspicion about the Arya Samaj. They considered the Founder of the Arya Samaj as a 'militant nationalist' and the Samaj as a 'militant sect'. They tried to crush Samaj's propaganda which taught self-confidence, self-help and self-reliance to Indians. Again the Samaj achieved such progress in India and particularly in the Punjab, that Government could no longer remain indifferent to its great appeal. Being convinced that it exercised sway over all the educated Hindus in India and particularly in the Punjab, and that it was the most influential society in the country, the English rulers decided to crush the Arya Samaj. They had come to believe that its progress was likely to weaken or to put an end to their power. The Government, therefore, threw various obstacles in the way of the progress of the Samaj and kept a strict eye on its doings. The national side of its social reform was also responsible for making it a suspicious body. The founder of the Samaj taught that the Vedas contained core of all sciences and could be the firm bed-rock of Indian nationalism. The Vedic or Arya religion tried to unite Indians and remove the caste-system from the Indian soil. The Samaj took Indians back to the ages of Rama, Krishna and Arjuna who were the national heroes. The Vedas taught the Indians all about the ideals of individual and social conduct, of social governance and political philosophy. It brought a new outlook in society by improving a new type of education, by raising the status of women and the downtrodden people and proved itself as the gratest helper of the people in times of calamity and distress. Dayanand's views of Swaraj and Swadeshi were really dangerous for the British Raj and all these improvements were to forbid the growth and development of the British rule in India, We should keep in mind that neither Dayanand nor his Samaj spoke anything directly against the British rule. They also did not favour or disfavour constitutional agitation in the country which was being carried on by the Indian political leaders. Dayanand

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desired peaceful revolution and progress in every field. In a word he invited renaissance in the life of the country and this was not to be liked by aliens at any cost. If Dayanand wanted to improve the life and character of Indians, then he did not do crime. A patriot in any country loves his motherland and Dayanand also loved his Aryavarta. If the Samaj started socio-religious movement, never was it an act of sedition as alleged by the British rulers. Though the Arya Samaj did not function like a political body, yet it was suspected and considered to be so. It is true that the Samaj stood for Swaraj, but it is wrong to judge that it was like the Indian National Congress. Even its social work was looked upon with suspicion. The British administration in India considered the Arya Samajists as dangerous rebels and not as reformers and patriots. Whenever there was a meeting of the Samaj it was singled out by its opponents or Government officials as a hotbed of sedition, either through false reports or foul conspiracy, thinking that Lajpat Rai's deportation was a sufficient proof for their allegations and action. Thus the national side of the activities of the Samaj, whether it was social or religious, aroused the antagonism of the Government. The rulers could not look with favour on a national movement which, to their way of thinking, could succeed in a big way without enlisting outside help and guidance, and thereby establish a sort of Government within the Government. "The progress it made" says Lala Lajpat Rai, "the impressive hold, which it acquired on the minds of the people, the popularity which it won in spite of its heterodoxy and its iconoclasm among the Hindus, the influence which charactersed it in all its doings, the national spirit which it aroused and developed among Indians, the ready self-sacrifice of its members, the independence of their love and the rapidity with which the movement was diffused throughout India, and last but not least, the spirit of criticism which it generated, gained for it the suspicion of the ruling bureaucracy."

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The Arya Samaj passed through a serious crisis in 1907-1910. For some time it was the object of singular and not very intelligent persecution on the part of officials who should have known better. Some Government servants were dismissed for the simple reason that they were members of the Arya Samaj. In the case of a regimental clerk so treated, it was admitted that "all his certificates" were "good" but that it was subsequently discovered that "he was a member of Arya Samaj, and it was considered undesirable to have a member of that society in a Sikh regiment." In other case men were asked to resign the membership of the Samaj. Some obeyed the order, but others refused and were subsequently dismissed. At one place the officer commanding a brigade issued an order to the effect that "all ranks" were "forbidden to attend the meetings of the Arya Samaj or any other political body." In another place it was proclaimed by beat of drum that "all the books belonging to the religion of the Arya Samaj have been forfeited and confistcated to His Maesty." (The collector of that district where this happened, however denied to have authorised this proclamation.)

In some districts a census of the Arya was taken, and their names entered in Police Registers as suspects. Similarly, Department of Administration caused special lists of Aryas in their employ to be prepared, with a view to their being coerced into severing their connection with the movement. Some fathers were ordered to remove their boys from Arya Schools, on pain of dismissal from their posts. The police kept a vigilant eye on every Arya and shadowed every movement of prominent members. A vast system of intelligence was introduced to ascertain the true sentiments of the community. One Government is known to have twice deputed special officers of outstanding detective ability to report on the Samaj.

A few grounds, according to the report of Mr. Mr. C. J. Stevenson, Director of the Intelligence Department, were taken

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to prove that the Arya Samaj was solely responsible to create sedition and revolutionary situation in India against the British Raj. But the fact is that they were inventing excuses to suppress the Arya Samaj movement. These were the grounds mentioned by them :

1. In Rawalpindi riots in the year 1907, the ring-leaders were Aryas. "Mr. Denzil Ibbetson, who was invited to probe the Punjab unrest and the part played by the Arya Samajists in it, informed after investigation that the Arya Samaj was a centre of seditious talk. Though Lala Hans Raj assured him that the Arya Samaj, as a body, had nothing to do with the disturbances, yet Mr. Ibbetson did not give ear to his talks and on the basis of the informaiion received by the Deputy Commissioner of the Province, he informed the Government that the Samaj was a centre of seditious talk and the students of D.A.V. college Lahore took part in the riots.

2. Dayanand was intent upon the 'regeneration of India' and the words "patriotism" and "nationality" were constantly on his lips. Once he had said to an English Clergyman : "I cannot but perceive that like the old Aryas, the days of your fall are coming." Thus the political thoughts of Dayanand were spreading the nationalistic view.

3. In 1979, the Lahore Arya Samaj discussed religious and social questions and pointed out the "urgent necessity for general and technical education," and above all the national union and self-help. Three year later in 1882, the program included a lecture by the then Secretary of the Lahore Arya Samaj on 'Nationality' and again in 1899 the chief speaker at the meeting of the meat-eating Section insisted upon "the liberal and national character" of the Arya Samaj religion.

4. Sir Dennis Fitzpatrick informed the Director of Intelligence Department that the meat-eating Section had been more closely identified with political work than the vegetarians.

In 1897, Sir Macworth Young, then Lieutenant-Governor of the Punjab, in a letter to Lord Elgin, regarding the growth

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of discontent in the Province, remarked : "There are other agencies at work besides the press which may tend to be a combination against Government. The various associations from the Congress downwards which have for their ostensible object the promulgation of political and religious creeds are, in not a few cases, dominated by persons hostile to the British Government, and the program of these societies in the Punjab is the Arya Samaj.... The Samaj has undoubtedly been responsible to a large extent for the embitterment of feeling between Hindus and Muslims which has sprung up of late years, and though there are many servants of Government in its ranks, its general tendency is disloyal."

6. It was about the year 1890 that open disloyalty began to characterise the public speeches of leading Aryas and in that year Pandit Ram Bhaj Dutta and Munshi Ram, who preached at Gujrat, Sialkot and Gujranwala with the object of collecting money for a Gurukul, spoke strongly against Government and said the sepoys were foolish enough to enlist on Rs. 7/- or Rs. 8/- a month to be killed; but after being taught in the Gurukul they would know better. Similar language was used by Munshl Ram in 1903 at similar lectures delivered at Jhang.

7. In May, 1906, Lajpat Rai delivered a lecture before going to England to represent the Punjab in the National Congress deputation and this lecture was the 'most objectionable'. He openly criticised the British Government and said that they were doing nothing to prevent diseases, pestilence and famine. The educational policy as well as the administrative policy were reactionary. His lectures delivered in Boston were also objectionable, in which he again blamed British Government of India for the occurence of famine and diseases (in India) and vehemently said that the fiscal policy of the Governmenl was ruiniug the Indian manufactures. Even after his return from Mandalay, his approach remained the same. He delivered a lecrure on December 1, 1907 at Lahore when he said that although he had worked for the Samaj for twenty-five years,

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and should always help it and serve it, he had no intention to have any share in its management. Though he could not leave the Church in which he belived and to which he owed so much, yet if there were any leaders of it who told him that it had suffered through his political views he was ready to leave connection at once. He wished to tell them that the Arya Samaj had sufficient work to do and it might not succeed if it wanted to go beyond its present limitations. This may be fairly interpreted, as the C.I.D's agent interprets, as the warning to the leaders of the Samaj that they should engage in religious, social and educational work, and not involve the Society in politics and in this light, the C.I.D. agent believes, it amounts to an admission that the leaders had been taking too prominent a part in agitation.

Besides these grounds, the C.I.D.'s agents informed the Government about the meetings convened and attended by the individual Arya Samajists. Before the deportation of Lala Lajpat Rai, in the opinion of agents, seditious meetings were held when individual prominent members of the Samaj delivered, anti-British lectures, and the Arya Samaj had employed certain paid preachers to deliver such lectures.

At the third annual meeting of the Arya Samaj at Lyallpur held in April, 1908 lectures were delivered condemning the use of foreign sugar and advising the Hindus and Muslims to combine against their common enemy. At a private meeting of the leaders of the Lahore Arya Samaj at the house of Bhagat Ishar Das on June 10, 1906, it was said that Government was trying to separate the Sikhs from the Hindus and it was resolved to send Sikh preachers to large Sikh Centres, such as Amritsar, in order to explain to the Sikhs the policy of Government and the advantages of union with the Hindus. On December 9, 1905, Ram Chand made a speech at Hoshiarpur in which he lamented that the Hindus, the real rulers of Hindustan, now held no position of any authority. On March 25, 1907 Ram Chand said that Hindus and Muslims should

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unite in order that the present ruling power might be persuaded to keep clear of the tyranny to which their brethren were being subjected. On April 26, Hukum Singh and Bodh Raj of Sangohi in Jhelum city asserted that the present Government was tyrannical, and they endeavoured to form a party for the purpose of joining in the general agitation that was being carried on in other districts. At the annual meeting of the Gujarat Arya Samaj held from 26th to 28th April, 1907, the speakers advised the Hindus and Muslims to unite as they said in that case everything could be achieved. On May 3, 1907, a meeting was held in Gurdaspur under the presidentship of Gurdit Singh, when it was resolved to start a branch of the **Anjuman-i-Mohibban-i-Watan** (Society of Patriot) in Gurdaspur town. Then Ajit Singh of the Punjab criticised the educational policy of the Government. On May 5, in a meeting held at Dasuya in Hoshiarpur district the Arya Samajists delivered lectures on patriotism.

Besides these, a series of articles on 'Indian unrest' contributed by Sir Valentine Chirol aroused the antagonism of the British ruler. Mr. Chirol, the special correspondent of the **London Times**, visited India in 1907-10, whose articles, now in a book form entitled 'Indian Unrest', were widely read by the British authorities. In all these articles, he tried to discredit the Arya Samaj as a political and anti-British movement. Mr. Chirol was disposed to think that the Hindus were more dangerous and the forms of unrest were practically confined to them. He, therefore, held that it would be more accurate to call it "Hindu Unrest" and that its mainspring was a deep rooted antagonism to all the principles upon which Western Society, especially in a democratic country like England had been built up. He held that in the Rawalpindi riots in 1907 the ring-leaders were Aryas; there was violent propaganda for about two years preceding the actual outbreak of violence; that Bhai Parmananda was found in possession of various formulae for the manufacture of bombs and letters

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were written by Lajpat Rai to him while he (Parmananda) was in England in 1905. All these factors led the British Government to form an opinion that the Arya Samaj was disloyal to Government and was engaged in political conspiracy to overthrow the British rule. We should not be misled into thinking that the facts given by the agents and Mr. Chirol were based on reality or were quite true.

In order to defend the Arya Samaj from the charge of disloyalty, Munshi Ram addressed a lecture on the Arya Samaj and the politics on the occasion of the 31st Anniversary of the Lahore Arya Samaj. He clearly remarked that the Arya Samaj always worked in day light and there was no inner circle in it and that it had absolutely no secret to keep. He further stated that the Hindus, Parsis, Buddhists, Muslims and Christians had joined their respective political agitations yet they were not blamed by the Government. He also defended Lala Lajpat Rai and said that Lajpat Rai himself had challenged the authorities, from the Secretary of State onwards, to prove any offence against him, but none of them had taken up the gauntlet. Again in the defence of the individual Samaj preacher and leader, Munshi Ram issued a pamphlet in 1909 and in its introduction he drew the attention of the British rulers towards the Indian agitation prior to 1907. He said that prior to 1907 a "clamorous Nationalism" arose in India. The stumping ignorant orators of those days, who melted away like mist after the deportation of Ajit Singh, did not feel any genuine sympathy for the teeming millions of India. Vanity and ambition alone had made them to take up the cry of absolute Swaraj and when the satisfaction of vanity and ambition became doubtful, the hard stern repression stared them on the face and they changed front at once and turned into cringing lying detectives. These men had to find a scapegoat and they attacked the Aryas. All the pent up cowardly passions of Hindu, Mohammendan, Tatkhalsa and even of Christian bigotry were let loose to revenge the supposed injuries which

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these sects were considered to have received at the hands of the Arya Samaj.

As regards the view of Mr. Chirol on the Arya Samaj, they are also not based on reality. The so-called Arya Samaj "ringleaders" in the Rawalpindi riots were all acquitted by the European Judge, who presided over their trial and who found that the evidence submitted by the prosecution against them was false and fabricated. This judgment was never contested by the Government and these facts ought to have been known to Mr. Chirol when he wrote his articles. As far as Lajpat was concerned, he was never put on trial and reasons for his deportation were not revealed in spite of his repeated demands and none could prove any offence on his part. As regards Bhai Parmanand's case, he denied always that he was ever in possession of any formula for the monufacture of bombs, though his denial was never accepted by the court.

But the British Government were not prepared to change their attitude about the Arya Samaj. They had seen the germs of nationalism in the principles of the Samaj which were to undermine the very foundation of their administration in India. They started deportations, prosecutions and dismissals of the Arya Samajic leaders, and ordinary workers. The Home Polltical Proceeding Records are full of such accounts of deportations and prosecutions. Here we shall describe a few, the most important ones.

In the year 1889 six Arya Students were expelled from Lahore Central Training College by the order of Sir James Lyall. It was alleged that they had issued an obscene pamphlet. The **Arya Patrica** condemned the action of the Government and requested His Honour to reconsider his orders.

In the same year, three Arya Students were expelled from the same college, because they had compiled a pamphlet with a view to showing the superiority of Swami Dayanand's

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commentry on the **Yajur Veda** over the one written by Mahi Krit. The orthodox Hindus raised an outcry and submitted memorials to the Punjab Government to suppress the pamphlet on the ground that it was obscene. The Government did the same considering it 'obscene', and gave the students an extra punishment by expelling them.

The editors of the '**Vedic** and **Jai Patri**' and the '**Arya Patrika**' were arrested in July 1980 as they had published a report against Shiva Narain Agnihotri.

There was a clerk named Gulab Chand in the 35th Sikh Regiment. He was an energetic worker and his superiors were pleased with him. The Commandant of the regiment used to hold discussion with him about the Arya Samaj and was in the habit of saying that although Gulab Chand performed his official duties satisfactorily he behaved like a fearless man man during discussions. The man was transferred to another regiment on promotion and some time later applied for leave. The application being rejected, he went to show rules (to the Commanding Officer), but was sent to the lock-up for three days on the charge of impertinence. On his release, he was asked whether he was an Arya Samajist. On his replying in the affirmative, he was told to present himself the next morning when he was informed that he had been dismissed. He was taken aback and wished to know his fault, when he was informed that he had been dismissed under orders (from above). As, however, the officer concerned was a kind-hearted man and did not wish to injure Gulab Chand, he gave the latter the following discharge certificate : "Gulnb Chand is an industrious man. He was sent to lock-up for only three days. He is an Arya Samajist." Three Zaildars of Panipat showed their Diaries to Munshi Ram which contained the following remarks : "Very good Zaildar. He should be watched being an Arya Samajist" This remark was written in each of their diaries. Every officer on tour said (to each of the Zaildars), "O, You are an Arya !"

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The Deputy Commissioner of Karnal once went to Panipat. He knew that there was an Arya Samaj in the place and said to some persons, "Well, I have heard that there were also **badmash** (rascal) Aryas here. If you wish yourself well, turn them out of the town, Government will think well of you." There were two Arya Samajists even among those to whom the 'Sahib' addressed the above words and they playfully enquired from him, "How should we turn the Aryas out? We can do so only if you back us up." The 'Sahib' replied. "Well, I cannot give orders (to that effect) you turn them out (and) if a case crops up I will not go against you."

There was a **Jat Sabha** in the United Provinces most of the members of which were the Aryas and used to wear sacred thread. The Sabha received a complaint from the members of a certain regiment that they had been asked to discard the sacred thread or to face dismissal. A Jat wearing a sacred thread is a rebel and Rahtiya embracing Aryaism can serve in the army only if he keeps long hair. The Secretary of the Sabha submitted a memorial to the Commanding Officer in which he used the following words: "Sacred threads were removed in the time of Aurangzeb. Our men are being stripped of their threads now. Is the present rule British rule or Aurangzeb's? You should listen to our complaint. Please do not interfere with the religion of our men."

Lala Lajpat Rai was deported. Bhai Parmananda, Hans Raj and others were arrested.

A young Lieutenant in a certain regiment started a controversy with a Jamadar and was arrested. To satisfy his pique, he reported his conduct to the Officer Commanding: "The dignity of the stripling had been insulted and the prestige of the Government was in danger" because he was defeated in the argument. The Colonel, who was as great a wise cracker as his doughty Lieutenant, summoned the Jamadar to his presence and said to him: "Well badmash Arya Samajist! Why did you speak rudely to the Sahib?" "I am a Musalman,

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"Sir," replied the Jamadar. "Well, then you are a Musalman Arya Samajist !"

Lakshman Rao Sharma, the Head Accountant in the office of the Inspector-General of Police at Lahore, was dismissed simply for refusing to withdraw from the Arya Samaj of Indore of which he was President, and to refrain from taking part in the Arya Samaj anniversary held there in June, 1904.

There was a school master at Sharakpur in Lahore district. Perhaps he was Muncipal Commissioner also and was loved by both Hindus and Muslims. After the deportation of Lajpat Rai, a non-Arya officer enquired from the Mohammedans whether they had any cause of complaint in connection with the anniversary celebrations of the Arya Samaj which were held before the said deportation. They replied that injury had been caused to their religious feelings and the result was that the school master was dismissed. No one told him for what fault he had been so treated.

After the deportation of Lajpat Rai, Secretaries of three or four Samjes went to Munshi Ram at Gurukul and told him that they were being harassed by the police to give them lists of the members as if they were criminal tribe. The Secretary of the Jullundur Arya Samaj was asked to furnish a list of the members. Three of them were Government servants and when they came to know of this, they went to the Secretary to tender their resignations and to ask him to delay the submission of the list till next day.

The removal by the Jodhpur Police of the name-board on the Arya Samaj premises on the route of the Viceroy's procession through the town in November, 1908, was also a case of religious persecution.

The case, however, to which most attention was directed, was that of Daulat Ram, against whom proceedings were taken under Section 109. Criminal Procedure Code, at Jhansi in September 1908. The following extract from the Magis-

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trates's order explains the circumstances :

"It is provcd that Daulat Ram, although not the member of the Jhansi Aray Samaj, addressed an unusually large meeting held by the body on August 16. 1908. The meeting was attended by a large number of sepoys belonging to a native regiment. Daulat Ram read out to them the first portion of a chapter of the **Satyarth Prakash** which contains passage (what a pity that the descendants of these Aryas are being crushed under the heel of the foreigners) highly objectionable if used as a part of an address given to native troops in the service of His Majesty the King Emperor. Equally objectionable are the remarks which he is said to have made in connection with the religion of the Hindus."

As to his sources of livelihood, Daulat Ram taught a few children in the Bazar but charged no fees. He said, however, that certain persons assisted him with subscriptions, but that he induced a number of people to keep earthen vessels for him and to drop into them small quantities of country flour every day, which he checked on Sundays. The Magistrate's conclusion was :

> "I do not think that it can reasonably be supposed that Daulat Ram came to Jhansi to open a school with the serious intention of making a livelihood out of charity bestowed on him in the capacity of a teacher of the young. It is proved on two occasions he acted in a very suspicious manner towards native troops during his brief stay at Jhansi and even if it be held that the doles of flour constitute a visible means of subsistence I find that Daulat Ram cannot give a satisfactory account of himself or of his reason for coming to Jhansi and his conduct there,"

Sepoys were ordered not to subscribe to the **"Arya Mitra"** and **"Sat Dharma Pracharak"** which were the Arya Samajic papers. This order was given particularly to a Naik at Allahabad saying that "he should leave either the service or

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the Samaj."

The English had turned against the Gurukul at Kangri and the D.A.V. College of Lahore. Agents were deputed to keep their eyes on these institutions and to inform the Government about their activities. Lord Meston paid three visits to the Gurukul and inspected the institution. Lord Hardinge gave three interviews to Mahatam Munshi Ram in order to discuss the Gurukul system of education. Lord Chelmsford had visited the institution at the end of October, 1916.

Mention may be made of the two books, 'The **Satyartha Prakash**' of Dayanand Saraswati and '**The Arya Samaj and its Detractors : A Vindication**' of Munshi Ram and Deva. The Government proscribed these books, because they, in the opinion of the Government, spread sedition. Taking many passages from these books the enemies of the Arya Samaj tried to prove that the Samaj was seditionary. Chapter VI of the **Satyarth Prakash** was considered to be very objectionable which merely dealt with Raj Dharma or the Science of Government. Munshi Ram said that there was nothing objectionable in this Chapter, that it dealt with the duties of the kings with regard to internal administration. Chapter VIII was also brought forword by the enemies regarding which Munshi Ram said that this one dealt with the origin of the Aryas and their past greatness. It was, therefore, also not objectionable.

Similarly the next book, entitled '**The Arya Samaj and its Detractors : A Vindication,**' was considered to be against the British rule. The book was in circulation from the bottom to top and in the last Mr. J.W. Hose, Chief Secretary to the Lieutenant Governor, informed she Central Government :

> "To proscribe this book or required its printer to deposit a security would afford it an excellent advertisement and might easily give it that importance in the eyes of a certain section of the public which it has hitherto

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failed to attain. Should it attract more attention in the future or become the focus of an agitation circumstances might arise to render action advisable. At present, however, the Lieutenant-Governor does not consider that it is either necessary or politic to take legal proceedings against the printer of the book, or to declare it forfeit to His Majesty."

The attitude of the Government towards the Patiala State and the 10th Jat Regiment was also hostile. The Arya Samaj at Patiala was the most powerful and popular religious organisation in the State. Some prominent State Officials were active members and other sympathised with its preachings. The influence of the Samaj naturally tended to the promotion of efficiency and purity of administration. Mr. Warburton, the District Magistrate of the State, played the mischief. A retiring man hoping to get extension of service for a few years, he was out to please the Government by crushing the Samajists in the State. A confidential report was submitted by him that "seditious talk was going all over the State; the Samaj was the den of the conspiracy" and "if prompt measures were not taken, the consequences would be horrible." Permission was taken and the old District Magistrate with the help of other officials, arrested about 84 persons. When the case came before court of judgement, the majority of the accused were charged with being members of the Samaj and the rest with being sympathisers thereof. It was alleged that the accused, with others, had conspired to deprive the King Emperor of the sovereignty of British India. But as soon as it was found that there was practically no evidence in support of it, the Lieutenant Governor of the Punjab, though one of the greatest enemies of the Arya Samaj, had given a sort of certificate to the Samaj exonerating it from any charge of sedition—His Highness became anxious to stop the proceedings. Several of the defendants belonged to British territory, and most of the others were allowed to re-enter the

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State.

The label of sedition was repeated and some sepoys belonging to the 10th Jat Regiment were punished and its Officer-in-charge, Colonel Pressey, was removed from his high office as a disciplinary measure because "he had faith in the innocence of the Arya Samaj movement and acted up to that faith."

It was alleged that the Arya Samaj had tried to destroy the loyalty of the troops by distributing seditious books and pamphlets among the soldiers, particularly in 10th Jat Regiment.

From the very beginning of its origin, the soldiers of the 10th Jat Regiment were interested in the activities of the Arya Samaj. During the year 1898, the Regiment was stationed at Benares under the command of Colonel Hingston and in this year an Arya Samaj "Sabha" was started in it, which a number of men attended, besides many real Arya Samajists from Benares city. The movement was entirely religious. When the Regiment was stationed at Silchar in 1899, the commander-in-Chief got several anonymous letters in Hindi—all headed by the word "Om", an emblem of the Arya Samaj. In 1904 when the Regiment was stationed at Cownpur (Kanpur) the men again began to attend an Arya Samaj meeting house near the city. This practice was stopped and a prohibitory notice was issued that books abusing other religions would not be allowed in the lines. In September, 1905, sepoy Surjan, who was thereafter punished, attended Swadeshi Meeting. In 1906 it was known to the Regimental authorities that meetings of men of the 10th Jats and 10th Hodson's Horse were held in the infantry lines, and books abusing other sects were read and newspapers of a political character were taken in, such as the **Kesari**, **Jat Samachar** and **Jat Hitkari**.

In 1907, Liutenant-Colonel Pressey was brought from the 4th Rajput Regiment to command the 10th Jats and was warned by the Adjutant General in India that he was to keep

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him informed of anything occuring in connection with the seditious and Swadeshi movement in the Regiment. In June, 1907, Mr. Pressey was informed by the Adjutant General that 10 Jats were reported by the Criminal Intelligence Department to be keen supporters of the Arya Samaj and permitted with the worst forms of its teaching. He was asked to submit a comprehensive report on this point. Then Pressey talked with other Native Officers, Subedar Major and Havildar, and got that there was no marked religious feeling at all in the Regiment. The only information which they were able to give him was that about two years previously Colonel Hunter, the Commandant whom Lieutinent—Colonel Pressey succeeded, had turned four men out of the Regiment and burnt their books, as it was reported to him that they were Arya Samajists and would not eat meat. In conclusion, he informed the Adjunt General in India that "in his opinion the statement was based on conjecture rather than on fact." Yet Mr. Pressey showed his loyalty to his Government and took the following measures against seditious influences at Cownpur : (1) the city was put out of bounds, (2) men were not allowed to go there without a pass, (3) Native Officers were cautioned against allowing strangers into the lines talking seditions, etc., and (4) The dak was brought to the Commandant's house only. He attended in January, 1908, Lajpat Rai's speech at Cownpur and punished a non-commissioned incharge whose party's men were seen hearing lecture in the meeting. In 1908, Regiment was moved to Alipur where Mr. Pressey was engaged in revenue and other works. And then he proceeded on 8 months' leave in March, 1908, handing over the command of the Regiment to Major Wright, the Second-in command.

Very shortly afterwards Major Wright noticed that a meeting was being held daily outside the native officer's quarters of E. Company which was under the charge of Subedar Hari Ram, Naik Jot Ram and sepoy Jog Ram. Major Wright

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strongly suspected Subedar Hari Ram of having visited Bipin Chandra Pal, a noted "Seditionist", Later on Jot Ram and Jog Ram were punished. The Major also faced some troubles from men of the Regiment wearing the '**Janeu**", the sacred thread.

When Mr. Pressey returned and joined his duty, he was again asked to report to the Government the activities of the Regiment. In his absence some developments had taken place at Midnapur where the Regiment had gone under training : men of the 10th Jat Regiment had been attracted by the extremists; they had visited the house of Khudi Ram Bose, the murderer of Miss and Mrs. Kennedy. Pressey prepared a report getting information from the collector and Suprintendent of Police, Deputy Commissioner and police of the recruiting areas, British Officer, Native Officers and selected persons of the district in which the Regiment was stationed. The theme of the report was that "no sedition was being preached." In the conclusion he sincerely expressed his personal opinion in the following words :

> "Personally I can find no sedition in the **Satyartha Prakash**, and do not give any weight to the statement that a large number of sepoys of the Regiment are Arya Samajists. Men, unless prevented, will go to meetings for the sake of Tamasha, and I dare say would applaud if others did. I do not think that a man is any more entitled to be called an Arya Samajist because he has attended a meeting, and likes listening to the teachings of Dayananda Saraswati, than he is entitled to be called a musician because he likes to listen to the band and tries to play the triangle....."

Mr. Pressey's report went against the attitude of the Government. The Government became helpless in crushing the Samaj. Then it was thought essential to remove Mr. Pressey from the Regiment and suddenly he was transferred from the 10th Jats and was sent to England. It was alleged that he was not

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conscious to his duty, not responsible to Government and not loyal to his own race. The General Officer Commanding, Southern Army, prepared confidential report on Mr. Pressey in which he said in conclusion :

"The possible conclusion is that Mr. Pressey failed to estimate the importance of the issues at stake and did not realise the responsibilities of his position."

From this very time the authorities began to keep strict eyes at the activities of the Arya Samaj and Government decided not to enlist Arya Samajist in the Army."

But in the real sense of the term, the Samaj was not a seditious body. No doubt its gospels aroused a sense of love in the hearts of Indians for their country, but it never took part in any political agitation directly. It believed that political agitation was futile because a nation which considered milllions of human being as untouchables had no business to talk of liberty and democracy. There are such officials, agents and others of ruling class who took the Samaj completely as a social and religious body. In his Census Report for the Punjab, for 1891, Sir Edward Maclagan said : "The fact that the Aryas are mainly recruited from one class and that the Samaj possesses a very complete organisation of its own has laid it open to the charge for supporting as a body the proclivities of a large section of its members : but the Samaj as such is not a political but religious body." Mr. Burn said in his Census Report for the United Province of Agra and Oudh for the year 1901 : "The Aryas are would-be politicians is true, but that they are so because they are Aryas is a proposition in the highest degree doubtful." Mr. Blunt in his Census Report for the same province said in 1911 that the Arya Samaj was not a political body. Mr. L. Dance said : "I am not at all sure that the Arya Samaj is a movement to be discouraged. At any rate most of our best and ablest Hindu officials in Upper India are Araya Samajists and, though some politicians may have joined the movement, its real object is, I be-

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lieve to reform the grosser abuse to Hinduism and, if so, we ought rather to sympathise with the reformers." His Highness Risely said in 1904 : "I am not qualified to speak with authority on the subject of the Samaj, but the impression which I have formed from enquiries made during the Census and from the Census Report is primarily a religious and social one and that it is only political in the sense that many of its members are also politicians and that in the event of any political agitation being started the organisation of the Samaj would be utilised by the agitator if they were influential members of the sect. To this extent any religious movement that is started by the Eglish educated men is bound to be political. Both the Arya Samaj and Brahmo Samaj were started by men of this type and both have been greatly influenced by Western thought. The Arya Samaj in particular attempts to prove that the traits of modern scientific discoveries, such as electricity, are to be found in the Vedas and they seem to be trying to base a Hindu revival on arguments of this kind, so that instead of copying Western ideas they rediscover them in the Vedas and thereby demonstrate their own equality with Europeans. But I do not think that either Samaj can fairly be described as a political organisation and I cannot see why an Arya as such should be regarded as ineligible for a title." On the social side the influence of the Samaj, he remarked, was good. The Samajists promoted education, opposed child marriage, discouraged wasteful expenditure at weddings, and attempted to combat caste exclusiveness in the matter of marriage and of food.

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X

Dayanand As The Nation Builder

IN VIEV OF WHAT has been discussed in the foregoing chapters, it can now be concluded that Swami Dayanand Saraswati was a puritan to the backbone, and lived up to his creed. He was a fighter, strong, virile, independent, if somewhat imperious in behaviour. His courage in facing his own countrymen through years of contumely and persecution was nothing less than heroic. He was a passionate lover of truth and a sincere patriot and maker of modern India.

As a theologian Dayanad gave a concept of God and Vedas. He believed in one God and the four Vedas. In the very beginning he had a vague concept of God. His Shaivite background led him to believe in one God. After leaving his home he studied Advaita which led him to believe in **Brahman** and **Atman**. Thereafter he practiced Yoga which made him a man of astounding physical and mental power. When he was under the instruction of Swami Virjanand, his conception of God began to change in a novel way. He now arrived at the basic tenets of his monotheism : God is a transcendent power distinct from the world and the souls, original creator of all, and through his power immanent in all creation.

According to him good man seemed to derive inspiration for doing good because of his faith in God, belief in Whom he asserted could make a man strong enough to keep on discharging his duty towards his fellow beings in rain or sunshine. He did not expect God to move mountains in the service of His devotees ; he believed that He would give men strength and wisdom enough to move mountains if they had to be

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moved. He recognised no priestly class by birth and occupation. He denied, like Buddha, the necessity of any intermediaries between man and God.

Virjanand was wholly resposible to turn Dayanand's mind towards the ancient roots of Hinduism. He taught him that the authentic sources of pure Hinduism were contained in the most ancient works of the Rishis alone. In the seven years after leaving his **Guru**, Dayanand studied all the Hindu works he could find. And progressively he decided to eliminate all **Tantras** and **Puranas**. the **Mahabharata**, the **Upanishads** etc. Finally, he declared around 1870 that the original revelation of God was contained only in the four Vedas : the Rig, the Yajur, the Sama, and the Atharva. Also, to him the Vedas embodied all knowledge that humanity was capable of grasping. He invited all men to seek the truth on their own and not to take the briefs ready-made from a priestly class, ordained or unordained, based on birth or apostolic succession. He founded **Pathashalas** and schools during his own llfe-time ; the Arya Samaj, Lahore established an Academy for the study of Western science soon after his visit to the city.

His call 'Back to the Vedas' was accompanied by a restatement of India's hoary past. In rejecting the literature that was honoured among the orthodox, he cleared the way to a new vista of India's past, beyond the ages when this literature was produced. He unearthed the duties of the kings as enunciated by Manu and supplemented them with the **Sabhas** and the Assemblies that he claimed to discover functioning in the good old days. By the Vedas he revived the golden age of the ancient India. For the first time after the Western assault on India, he taught the educated Indians reasons to be proud of their past and enabled them to see the followers of other religion in proper perspective.

As a social reformer, Dayanand rejected the caste-system as it had prevailed in the country, based on birth with infinite

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gradations and taboos based on them. But he accepted the four-fold functional division of society wherein the thinkers, the seers and the teachers occupied the highest place. He, thus, succeeded in creating a new group of **pandits** (scholars) drawn from different classes, high, low and middle. He rejected idol-worship and thus prepared the background of social and religious unity. Hence his desire to see various reformers and bodies of religious thought in the India brought together on a common platform for the service of the nation. Perhaps the first "Unity Conference" in modern India was the one Dayanand called almost a century ago. The conference failed. But to talk of Dayanand's "intolerance" is to forget how earnestly he strove, more than once, for a real effective Unity Conference. It was blessed by that great mystic of modern India,—Shri Keshab Chandra Sen. The "Indian Mirror, which was, Shri T.L. Vaswani believes, under his influence wrote in 1887 that "If the conference held at the residence of Pandit Dayanand Saraswati with a view to bring about the union of present reformers could secure unity on real and practical basis, there was no doubt that much good would be the result." Dayanand wished and worked for unity.

In social field, widow-remarriage movement was strengthened, educational institutions were established and the idea of national education was promulgated. In the field of education, Dayanand and his Samaj did yeoman service. The movement in the field of education had a two-fold impact on contemporary India. Now that it was proved that knowledge of English and Western sciences could be safely imparted to Indians without either converting them to Christianity or making them hypocrites, Macaulay's fond dream of seeing India converted to Christianity through impact of Western education faded away.

Dayanand's presentation of India's past through the Vedas or Vedic religion made the Ārya Samaj a revivalist body. The golden age that he pictured was certainly a thing of the past

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but he believed—and inspired millions to believe—that it could be recaptured. During the rule of the Muslims in India, Indians, big and small, has maintained an air of aloof superiority which even the rulers dared not question. With the onslaught from the west, Indians found themselves defenceless against the smashing blows on current religious thoughts and beliefs; it shook their very foundations. Dayanand provided a a new incentive for a study of India's past which had hitherto been in oblivion. When the past had been mainly a story of our pitiful floundering down the ages, few educated Indians could be interested in its study. We took for granted the current Western claim to its monopoly of 'civilised' inheritance. But Dayanand proved a mighty challenge to Western scholarship. It certainly tripped it up for its dependence on medieval schoolmen rather than on earlier commentaries. Now began an era of investigation where Indian scholars started by assuming that they could better unfold the mysteries of Indian culture. They began with a newly dawned self-confidence.

Dayanand's aim was to reconstruct Aryavarta. He instructed Indians so that they may 'feel' that India is their country. He engaged more and more often in public discussion and through these logical disputations he started reform movement at Hardwar, Benares, Calcutta, Mathura, Prayag, Bhagalpur and other places. The Benares **Sastrarth** was most important, in that it put the Swami on a more than local stage; the challenge of the Benares **Pandits** had in itself made him into a figure of all-India importance. Moreover, here in Benares Dayanand met reformers from Bombay and Calcutta. It was here that he spoke for the first time of his dream of the regeneration of Aryavarta through a return to the Vedic religion.

And it was Bombay that offered Dayanand Saraswati the chance to effectively add a new dimension to his reform efforts in the form of a solid organisational base. A compact group

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of Gujrati people had been looking towards the Vedas for the reformation of their religion. They found in Dayanand an inspiring leader and he found in them the first set of protagonists of his own cause.

If Bombay, as told earlier, gave the Arya Samaj a start, the Punjab proved a much greater base. As the success achieved in the Punjab spread into Western U.P. and many branches of the Samaj sprang up in this area, Dayanand saw his dream of creating a movement with a broader base coming to reality. Now movement for reform in every sphere of the life of the country began. The citadel of orthodoxy was attacked, caste-system and untouchability was exposed, widow-marriage got support and other items of social uplift were taken up. He was anxious to raise the status of untouchables and low caste people, for Hindus generally started to realize that it was amongst those section of Hindu society that Christians and Muslims were increasingly exercising their proselitising influence.

As a nationalist and builder of India, Dayanand is a universally acknowledged leader. As the Swami thus redirected his energies towards the larger community of Hinduism, his thought gained a new dimension. Whereas so far his preoccupations had been primarily religious and social, with an almost complete neglect of the political side of the situation, now a new concern with political matters came more often to the fore. His writings and speeches now frequently contained references to political nationalism. to political independence, and to the evils of the British Raj. This new spirit was often fully expressed in the second **Satyarth Prakash**, in its sound anti-Christian and anti-British pronouncements. Dayanand's patriotism was rooted in his love for the Aryan ideal. It was not the 'patriotism' of those who have India on their lips but Europe in their dress and diet, their thought and thinking. His patriotism was a part of his life. He rejected Western dominance and believed that it was from Aryavarta that waves of culture had travelled far and wide.

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He started a movement for the progress of national languages and raised his voice against the denationalising influence of English education and laid stress of native education. He wanted the proper type of Vedic education to be imparted. He was the first man to proclaim that good government could be no substitute for self-government and he clearly brought out the difference between the two. This burning patriotism of Dayanand made Indian nationalism more broad-based and brought it nearer to the masses. It prepared the background against which the later nationalist or extremist school flourished. The attention of Swami Dayanand, thus, was not confined only to the religious and cultural regeneration of India; he also emphasised the political and industrial reconstruction of his country. He always preferred country-made goods to foreign goods and laid stress on Swadeshi.

No doubt, ostensibly the Maharshi kept himself away from politics, but his militant views on cow-slaughter, Indian language, Swaraj or Swadeshi proved that he was the politician of highest order. His political views were guided by a spirit of democracy.

Dayanand stood for national unity. He condemned the disease of disunity again and again as "dreadful" as the "wicked path of Duryodhan", as robbing us of "all our happiness" and plunging us in the "depth of misery". Dayanand did not conceal the faults of his countrymen. Why do the British dominate us ? Dayanand answered the question by drawing attention to their patriotism, their sacrifice, their education and several good social customs. Dayanand writes in the **Satyarth Prakash** : "The customs of child-marriage does not prevail among Europeans. They give their boys and girls sound training and education. They choose their life partners : Such marriage are called **Swayomvara**. They act after discussing the matter among themselves and referring it to their representative assemblies. They sacrifice everything, wealth, their very lives, for the good of their nation. They are

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not indolent : they live active lives. They obey the orders of their superiors. They help their own countrymen in trade etc..... It is the possession of such sterling qualities and the doing of such deeds that has contributed to the advancement of the Europeans." By telling this Dayanand wanted to create Indians who would fight for freedom. He believed that a new India would grow out of this new awareness.

The renaissance which he created brought about that climate in which political subjection could no longer be tolerated. Though the British rulers kept strict vigil over the activities of his Samaj, the Samaj grew and became strong to give the necessary impetus to the sense of Indian nationalism and struggle for freedom. The impact of the Rishi's views on the Extremists was intense. Tilak was extremely influenced by the teachings of the Swami and activities of the Arya Samaj. He, therefore, started anti-cow killing societies, **akharas**, and lathi-clubs with a view to inculcating a manly spirit in the youth of Maharashtra and imparting to them the virtues of self-help and self-sacrifies in their fight for the emancipation of their motherland. He also revived the old festivals (Ganpati and Shivaji) and like Dayanand aroused in Indians a sense of self-respect. Bipin Chandra Pal was another admirer of Swami Dayanand. He discovered in the teaching of Dayanand a powerful defensive weapon with which Indians could repudiate the claims of superiority of Christianity and Islam over their own national religions. He also revived the ancient culture by starting the **Sakti** Cult. Again, Lala Lajpat Rai was a nationalist of Arya Samaj stock and a true follower of the Swami. Aurobindo Ghosh accepted national instinct from Dayanand's Vedism. These leaders demanded Swaraj and advocated Swadeshi. The stress on Swadeshi at the time of agitation against the partition of Bengal speaks of the far-sightedness of the Founder of the Arya Samaj. His cult of Swadeshi, carried forward in all domains of life, had a tremendous political impact.

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Many of the items in the constructive programme of Mahatma Gandhi had already been foreseen by Dayanand and his Samaj. Those were the propagation of national language, promotion of national education, removal of untouchability, revival of cottage industries and fostering of Hindu-Muslim unity. Just as Mahatma Gandhi visualised the synthetic, humanistic and cosmopolitan Indian culture to be the basis on which the future world-order was to be built up, Dayanand wanted to Aryanise the whole world to make the noble path applicable to the whole world. Dayanand's ideas are the stock-in-trade of every reformer, political or social. He is no longer the founder of a sect, whether religious or social, but a pioneer of progress, a true nation-builder. The Swami and his Arya Samaj contributed enormously to Indian nationalism—made it fuller in its content, wider in its scope, indigenous in its approach, militant in its tone and noble in its ideals.

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Appendix—A

CHRONOLOGY OF SWAMI DAYANAND'S LIFE

1824—Born at Tankara (Morvi State)

1832—Was invested with the sacred thread at eight years of age.

1837—When about thirteen years of age, lost his faith in idolworship by seeing mice run over Shiva's idol during a Shivaratri vigil.

1842—About—his sister's and uncle's death made him lose interest in life and seek means to conquer death.

1846—About—left home in search of **Yogis**. Was initiated into Brahmacharya and named Shuddha Chaitanya at Sayale. Initiated into **Sanyas** by Swami Parmanand Saraswati and named Dayanand Saraswati.
Was taught Yoga by Jwalanand Puri and Shivanand Giri at Dudeshwar near Ahmedabad.

1855—Went to Hardwar for the Kumbha Fair for the first time.

1860–1863—Studied with his Guru Swami Virjanand Saraswati at Mathura.

1863—At the command of his Guru, Swami Dayanand Saraswati took a solemn vow to devote his life to spread the Vedic Faith and remove the superstitions prevailing in India and left Mathura.

1863–1865—Lived at Agra, preparing himself for his life mission.

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1865—Started on his mission. Went to Jaipur and then to Pushkar to preach Dharma. Held his first religious debate with Christian missionaries at Ajmer.

1867—Came to Hardwar for the Kumbha Fair. Preached Vedic religion, denouncing idolworship and condemning the present caste system. At the end of the Fair, gave away all books, clothes, money that he had with him, and began to lead the life of an avadhoot on the banks of the Ganga.

1868—Was attacked by Rao Karan Singh with a sword. Swamiji broke the sword into two and calmly resumed his seat.

1869—On 16th November a grand **Sastrarth** on idol-worship was held at Benares between Swami Dayanand Saraswati and the **pandits** of Benares under the presidentship of the Maharaja of Benares. Pt. Taracharan Tarkaratna, Rajarm Sastri, Bal Shastri and Swami Vishuddhanand and other **pandits** opposed Swamiji.

1872—In April, Swami Dayanand went to Bihar and Bengal, reached Calcutta in December. Met Babu Keshabchandra Sen, founder of the New Dispensation (Brahmo Samaj) and Maharshi Devendranath Tagore, leader of the Adi Brahmo Samaj.

1873—Left Calcutta on Ist April. A **Sastrarth** was held at Hoogli with Pt. Taracharan Tarkaratna on 8th April when Taracharan acknowledged that the Vedas did not support idol-worship.

1874—On 26th October went to Bombay to preach the Vedic religion. Visited various places in the Bombay Presidency.

1875—On 16th January, the first Arya Samaj was established at Rajkot. It came to an end soon. On 10th April an Arya Samaj was established at Bombay.

In June, the **Satyarth Prakash** was published at

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Benares. In July, went to Poona at the invitation of Mahadeva Govind Ranade.

1876—In December, went to Delhi during the days of the Imperial Assemblage, Convened a meeting of the leaders of the theistic religions, Sir Saiyad Ahmad Khan, Babu Keshab Chandra Sen, M. Indramani, Navinchandra Rai and others to co-operate with one another.

1877—In March, had an important **Sastrarth** at Chandapur with Rev. Scott and Rev. Noble, and Maulvi Muhammad Kasim of Devaband.

On 24th June, an Arya Samaj was established at Lahore and Ten Principles of the Arya Samaj were finally settled.

1878—May. the Theosophical Society, established in America by Colonel Olcott and Madame Blavatsky, was made a branch of the Arya Samaj of India.

1879—On 17th February, Swamiji came to Hardwar for the Kumbha Fair. This was the third Kumbha Fair, he visited.

On 1st May Colonel H.S. Olcott and Madame Blavatsky paid their first visit to Swamiji at Saharanpur.

At Bareilly, a **Sastrarth** took place between Swamiji & Rev. Scott.

1880 On 12th February, the Vedic **Yantralaya** (Printing Press) was established to Print Swamiji's works.

1882—On 28th March, Swamiji severed all connection of the Arya Samaj with The Theosophical Society and its leaders.

1882—In July went to Udaipur. H.H. Maharana Sajjan Singh became Swamiji's disciple.

1883—On 27th February Swamiji's last Will and Testament (Swikarpatra) was registered at Udaipur, and the Paropkarini Sabha was established.

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In June, went to Jodhpur.
On 26th September Swamiji became ill.
On 30th October, Swamiji breathed at Ajmer,

Appendix—B

A FEW RELIGIOUS DEBATES OF SWAMI DAYANAND

Year A.D.	*Place*	*Opposite Party*
1866	Ajmer	Rev. Gray, Robson and Shoolbred
1867	Karnawas	P. Ambadutt of Anupshahar
	Ramghat	P. Krishnanand
	Karnawas	P. Hari Ballabh
	Soron	P. Angad Sastri
1868, October	Kakori Ka Mela	P. Umadatt
1868	Farrukhabad	P. Srigopal
1869, June	19, Farrukhabad	P. Haldhar Ojha
1869	Kannauj	P. Harishankar
1869, July	31, Kanpur	P. Haldhar Ojha
1869, Nov.	16, Benares	P. Taracharan Takkaratna
		Swami Vishudhanand
		P. Bal Shastri
		Rajaram Shastri
		P. Shivasahai
		P. Madhvacharya
		P. Vamnacharya
1872	Mirzapur	P. Govind Bhatt
		P. Jaishri

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1872	Damraon	P. Durgadatt
1872	Arrah	P. Rudradatt
		P. Chandradatt
1872, Sept.	Patna	P. Ramjivan Bhatt
	Calcutta	P. Ram Autar
		P. Hemchandra Chakravarti
1873, March 23,	Calcutta	P. Maheshchandra Nyayaratna
1873, April 8,	Hoogly	P. Taracharan Tarkaratna
1873, Nov. 18,	Lucknow	P. Gangadhar
1873, May 25,	Chhapra	P. Jagannath
1873. Oct.	Kanpur	P. Gangadhar
1874, Feb.	Allahabad	P. Kashinath Sastri
1874, Nov. 25,	Surat	P. Ichharam Sastri
	Broach	P. Madhav Rao
	Rajkot	P. Mahidhar
1875, March 10,	Bombay	P. Khemji Balji Joshi
	Bombay	Kamal Nain Acharya
	Baroda	P. Yajeshwar
	Baroda	P. Appya Shambhu
1876, June 27,	Bombay	P. Ramlal
1876, Nov.	Moradabad	Rev Parker
1877, March 20,	Chandpur Mela	Rev. Scott. and Maulvi Mohad. Kasim
1877, Sept. 24,	Jullundur	Maulvi Ahmad Hasan
1878, Feb 19,	Gujranwala	Christian Missionaries
1878, Nov. 28,	Ajmer	Rev. Gray and Husband
1879, August 4,	Badaun	P. [illegible]uprasad
1879, Aug. 25,	Bareilly	Rev. [illegible]t
1881, June 28,	Beawar	Rev. [illegible]ibred
1882, Sept. 11.	Udaipur	Maulv[illegible] Abdur Rahman

The first **Sastrartha** Swamiji held, was with Christian missionaries at Ajmer in 1866, and the last, with a Muslim Maulvi at Udaipur in 1883 A.D.

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FAMILY TREE OF SWAMI DAYANAND

Krashanji Tiwari—*Amrita Ben
(1758-1853)

1	2	3	4	5
Dayalji** (1824-83)	Daughter (1827-41)	Vallabhji (1892-?)	Prembai (1831-?)	Son (1833-?)

Married to Mangali Rawal (Suscessor to Krashanji (Tiwari) Boghaji Rawal

↓

Kalyanji Rawal

↓

1. Prabha Shankar — 2. Pran Shankar

1	2	3	4	5	6	1	2
Manu	Mukand Rai	Jayntilal	Harsukh	Parvin	Arvind	Keshavlal	Son (?)

* SWami Swatantranand gives a different name—Yashodabai.

** Dayanand.

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Glossary

Acharya—	Teacher
Apta—	A learned, truthful man, who is always impartial and objective in his dealings.
Artha	Wealth.
Arshagrantha—	Book written by a seer.
Audichya—	Northern.
Bhang—	A drug, made from the flowers and leaves of hemp.
Brahmachari—	One who keeps celibacy; One of the four **ashramas** into which Hindu life has been divided.
Dharma—	Religion, faith.
Deva—	God, a wise, learned man.
Dumroo—	Drum.
Gayatri—	A Vedic prayer which is supposed to have great effectiveness.
Goraksha—	Cow-Protection.
Jamadar—	A revenue official.
Jungle—	Forest.
Karma—	Action, deed.
Mahatma—	A pious soul.
Mantra—	Hymn.
Mela—	Fair
Moksha—	Salvation.
Nandi—	Lord Shiva's ride—a bull.
Narka—	Hell.
Niyoga—	Temporary marriage.
Panchayat—	A council of village elders.

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Pandit—	A learned person.
Pardah—	Seclusion.
Parthiva-lingam—	Clay representation of Shiva's emblen.
Prahara—	Time division, edual to 3 hours.
Prarthana—	Prayer.
Pratima—	Idol.
Rishi—	Seer.
Rudraksha—	A bead made from the stone of a hilly fruit tree, black in colour with eye-like marks on its surface.
Sabha—	Association.
Sandhya—	Prayer, effecting communion of the soul with God.
Sanskara—	Ritual.
Sanyasi—	One who leads the life of renunciation.
Shivaratri—	The 13th day in the dark half of each month which is supposed to be sacred to Lord Shiva.
Stuti—	Adoration.
Swadeshi—	Indigenous.
Swaraj—	Self-government.
Swarg—	Heaven.
Suraj—	Good government.
Vairagis—	Religious mendicants belonging to the Vaishnava order.
Upadesh—	Lecture.
Yogi—	Seer.

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Homage to Swami Dayanand

Dayananda Saraswati was a personality of the highest order. This man with the nature of a lion is one of those whom Europe is too apt to forget when She judges India but whom She will probably be forced to remember to her cost for he was that rare combination, a thinker of action with a genius of leadership.

Dayananda tranfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. Dayananda would not tolerate the abominable injustice of the existence of untouchables and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality, for the Aryas are not a caste.

Dayananda Saraswati was the most vigorous force of the immediate and present action in India at the moment of the re-birth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the vigil.

Romain Rolland

Swami Dayananda Saraswati had not only studied from his youth onwards that supreme Vedic culture out of which India has risen to her full height of spiritual wisdom and experience, he had lived it.

—C.F. Andrews.

I offer my homage of veneration to Swami Dayananda, the great path-maker in modern India who through bewildering tangles of creeds and practices—the dense under-growth of the degenerate days of our country—cleared a straight Paththat

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was meant to lead the Hindus to a simple and rational life of Devotion to God and service for man, with a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time kept in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spirituai realization.

—Raibndranath Tagore

Swami Dayananda Saraswati is certainly one of the most powerful personalities who have shaped modern India and are responsible for its moral regeneration and religious revival.

The most prominent Arya Samajists are at the same time the most influential nationalist leaders.

Subhash Chandra Bose

Swami Dayananda was the first to proclaim India for Indians.

—Dr. Annie Besant.

The Arya Samaj is undoubtedly a potent spiritual ferment combining what may be called a protestant reformation of the secular abuses and tendency accretions of orthodox Hinduism a revision from ecclesiasticism to the Vedic scriptures with a puritan simplification of life and a round head insistence on the development of an independent Indian intellectual life and thought.

Prof. Sidney Webb.

Dayanand jerked off the cobra twisting round his leg, and with a single vigorous movement crushed the reptile's head... It is perfectly certain that India never saw a more learned Sanskri Scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil, than Dayanand, since the time of Sankaracharya.

—Madama Blavatsky.

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A master spirit has passed away from India Pandit Dayanand Saraswati is gone ; the irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more... We bear in our mind but his life-long devotion to the cause of Aryan regeneration ; his ardent love for the grand philosophy of his forefathers ; his relentless, untiring zeal in the work of the projected social and religious reforms...In him, India has lost one of her nobletst sons. A patriot in the true sense of the word, Swami Dayanand laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his motherland was exceeded only by his unbounded learning...He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the **Rishis** and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or grander orator in Hindi and Sanskrit than Dayanand throughout the length and breadth of this land.

—Colonel H.S. Olcott.

We have to acknowledge his (Dayanand Saraswati's) great merit in having given a strong impulse to Vedic studies in India, Zdna having shown that idolatry has not the sanction of the Vedas. If the founder of the Arya Samaj had done nothing else, but rouse his followers to a vigorous fight against modern caste-system, he would deserve to be honoured as one of the great leaders of men in modern India.

Whatever one may think of the correctness or otherwise of Swami Dayanands's interpretation of many Vedic passages, one cannot withhold one's admiration for a man whose work, perhaps more than that of any other individual has helped to make India conscious of itself as a unity with some distinctive contribution to make to the culture of the world as a whole.

—R.L. Turner

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He is a true statesman who can legislate for the future, who can set a force at work which will go on influencing the lives and thoughts of unborn generations. When the History of India's growth comes to be written, that high rank will be adjudged to the naked fakir—Dayanand Saraswati.

—Sir Jadunath Sarkar

Swami Dayanand Saraswati was a profound scholar of Sanskrit and a critical student of the Vedas. Besides being a learned scholar he was a man of distinctly noble and spritual nature. His disciples honour him like a God. And undoubtedly he deserved that honour..... He did not consider it right to worship any other God than the formless one. He also strived to establish that the Vedas do not advocate the worship of the elements. I was very well acquainted with the late Swami Dayanand Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him.....he was such a great man as has no equal in India.....

—Sir Saiyad Ahmad Khan

Dayanand Saraswati, whose valuable services in theca use of Hindu religion and uplift of his nation in the moral and social domains are too great to be fully described.

—H.S. Rabimzadah Safavi

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